the Chaplain

The Chaplain and the Military Funeral
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MAY-JUNE
1969

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the Chaplain

A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES, VETERANS ADMINISTRATION AND CIVIL AIR PATROL

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Back Cover: U. S. S. *Yorktown*. CDR Dean K. Veltman, CHC, USN, who wrote "Apollo Eight and the *Yorktown*" is the senior chaplain on this ship.

NOTE: Chaplains on active duty and other writers whose materials appear in this magazine present their personal views in respect to the subject being treated. Unless otherwise stated, these views do not necessarily represent the official position of the General Commission or of any governmental or private agency to which the writer may be related.

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Editor's Notes

NEW SENATE CHAPLAIN

RECENTLY I was driving along Constitution Avenue toward Capitol Hill. I noticed that the automobile ahead of me had District of Columbia personalized license plates which bore no numerals, but carried four letters—ELRE. This stands for Edward Lee Roy Elson, the new chaplain of the United States Senate and long-time civilian Reservist in the Army chaplaincy.

Dr. Elson is minister of the National Presbyterian Church. During World War II he was one of General Eisenhower's chaplains and later his civilian pastor when the general became President.

In the summer of 1957 Dr. and Mrs. Elson, having toured several countries of the Middle East, stopped at Stuttgart, Germany, with good friends, the Seventh Army Chaplain and his wife, Wayne and Iola Hunter. It was a pleasure for a number of chaplains to meet and hear the distinguished visitor from Washington at Patch Barracks chapel. I have preserved a tape of his forceful and inspiring sermon that day to a large and appreciative military congregation. Early this year I stood in the visitor's gallery of the Senate chamber and heard Dr. Elson again as he opened a session with prayer.

The naming of the first chaplain of the Senate came on April 25, 1789. Since then there have been 55 such appointments, several chaplains serving twice. The 35th and 36th Congress invited clergymen of the District of Columbia to alternate in offering prayer to open the sessions, but the 37th Congress returned to an appointed chaplain. Dr. Elson is the twelfth Presbyterian to serve in this position. His predecessor, Dr. Frederick Brown Harris, served from 1942 to 1969, with the exception of 1947-49 when the well-known Peter Marshall held the appointment. Dr. Elson's colleague in the House of Representatives is the Rev. Dr. Edward Gardiner Latch, a Methodist, who has served since 1965.

All chaplains wish Dr. Elson well in his new ministry to the nation's lawmakers.

GENTLE ON MY MIND

In the 45 minutes that it takes to drive each day from my home in Virginia to Capitol Hill, my car radio gives me a little bit of news and quite a lot of music. The music is in many ways as good a reflection and indicator of today's problems and hang-ups as the news.

Take, for example, a mildly wistful escapist ballad about a drifter who comes and goes at will. He drops his sleeping bag behind his girl friend's couch and moves along when the mood has passed. He sings of the untroubled mind he enjoys because of the absence of all claims and commitments.

I suppose most mature individuals accept such songs as hyperbole and merely dismiss the literal meanings and the innuendos as minstrel's license. They know that the simple little ditty extols a fraudulent view of life.

Someone has observed that if he could write the songs of a nation he wouldn't care who wrote its laws. If it's true that a nation's music molds as well as reflects its culture and values maybe we ought to be more concerned about the content of our songs.

Thirty years ago this summer I was hitchhiking to my home in Illinois after spending some time working for the California forestry department. When I reached Cheyenne, Wyoming, I had great difficulty in getting a ride toward Omaha. My food money was running low so I went over to the rail yards hoping to get a freight ride down into Nebraska where the hitchhiking on the highway might improve.

There were about a dozen "knights of the road" in the Cheyenne rail yard that afternoon. One of the older hoboes stands out clearly. He and I walked some distance down the tracks together, where he begged for food and received an apple from a sweating track crew worker. As we shuffled along, the bum took out his pocket knife and sliced the apple, sharing half of it with me. It was a strange experience to be beholden to a bum, but the apple was very good.

The old man talked at great length about himself. He seemed to appreciate a listener. He said that many years earlier he had missed his great opportunity in life when he declined to marry the daughter of a wealthy farmer. He talked a great deal about his freedom, but most everything about him seemed to contradict his words. He was like a small boy in an old man's body, still running away from discipline and responsibility. No personal or social obligations were acknowledged but nonetheless he was debtor to others for his cast-off clothing, his pocket knife, and the piece of an apple he had just eaten.

He was a prisoner of his life-long compulsion to escape responsibility, a boy who had refused to grow up and be a man. I noticed that he carefully avoided recommending his experience to me. He seemed to sense that his life was "telling it like it is." There was plenty of melancholy but no pretense about anything gentle on his mind.

—A. R. A.

Swimmers remain on command module of Apollo 8 after the astronauts have left and until picked up by *Yorktown's* Band A Crane.

Apollo Eight and the Yorktown

By Dean K. Veltman

APOLLO Eight is now past, but certain of a future place in our world's history books. Following are some brief thoughts of the recovery as interpreted by a chaplain, perhaps too soon after the fact.

In retrospect the entire voyage of the *Yorktown* was a series of contrasts. We left Long Beach and steamed to San Diego where we loaded thirty (30) Japanese planes to be used in the forthcoming film *Tora, Tora, Tora.* The motion picture attempts to recapitulate the Japanese attack on Pearl Harbor from both American and Japanese perspectives. Filming

is now taking place in Japan with an all-Japanese cast. After shooting several landings and many launches from our carrier deck we moved out toward Pearl Harbor itself where we off-loaded the planes on Ford Island, the home of "Battleship Row" and the Arizona Monument. In fact, we tied up just foreward of a rusty hulk of what was once an oiler, and which was destroyed on that "day of infamy."

I mention this in relation to Apollo Eight for we were engaged emotionally in two directions—to the warfare of the past and to the conflicts of the future. The Russians were very much with many of us in our thoughts. It seemed almost a certainty that in some way they would try to upstage us in this mighty venture, and so we planned, practiced, and waited. Their move was never made... the day was America's.

The conquest of space represents military advantages, of course. But our victory was one with many faces. When William James wrote about the moral equivalent of war he may have prophesied the moment of Apollo Eight. Pearl Harbors are the old unacceptables, while the conquest of our outer environment is a moral race which carries with it political overtones that are fully as great as that of military conflict in history past. Bennett James, the Public Affairs Director of the NASA Recovery Team, put it this way in a discussion we had over a cup of coffee.

The Band A Crane lifts the command module aboard the *Yorktown's* Number 3 elevator at the end of her lunar mission. The helicopter remains on the starboard side of ship to pick up the swimmers.

Chaplain Brasley leads the members of the crew of *Yorktown* and their guests (NASA and the news media) in the common prayers for world peace.

"I've been with NASA from its early days, Chaplain. This one is completely different. I honestly believe that the world will never be the same again. This is the breakthrough into the new."

Jim Wooten of the *New York Times* likened it to a man standing on the shore of Santa Domingo in 1492 when three sails appeared on the horizon. But the image must include a total vision of the land mass to the north with its skyscrapers, its scientific contributions, and its political gifts to all humanity at the moment of the sighting of the sails.

It was the season of Christmas, and men, told only a short time ago that they would spend this one in port, now worked on daily tasks in fire rooms, mess decks, and on the hanger and flight decks launching and recovering aircraft that would soon be engaged in the real thing. It was not until the launch at Cape Kennedy, however, and the ejection from earth orbit, that the crew's part in the mission became a tangible reality. Suddenly they were on the inside of the greatest event in man's scientific history. The first practice recovery was accomplished in extremely high seas. It was dangerous, but the practice was necessary to meet any condition that might exist at splash down.

It was a praying ship. Each night at taps Chaplain Brasley and I prayed with the crew for the safety of the astronauts, their families, and for all aboard who were to be responsibile for a safe recovery. The three men were in our thoughts on Christmas Eve when just before our Candlelight Service the word was passed that lunar ejection was accomplished and

The astronauts are given a cake by the *Yorktown* crew in celebration of their return. The cake weighed over 600 pounds!

our comrades were on their way back. Protestant Holy Communion and Catholic Midnight Mass were a time of prayers of thanksgiving—first, for the Prince of Peace and second, for those dedicated Christian officers in the command module who now were heading over 200,000 miles straight for our ship.

On Christmas Day a joint Catholic-Protestant Prayer Service for World Peace was held at 1100 on the flight deck. Biblical passages which spoke of the promised Prince of Peace were read from both Testaments. A joint choir led the singing of our common heritage of carols, and the prayers of men of faith representing all Christendom were said. The ecumenical spirit of our day may yet lead to that universal time of peace promised prophetically so long ago: "They shall beat their swords into plowshares, and their spears into pruning hooks . . . neither shall they learn war anymore" (Isaiah 2:4).

Captain John J. Fifield, Commanding Officer of the *Yorktown*, asked me to man the 1MC, the central public address system throughout the ship. It was my job to monitor the radio transmissions from Apollo, the recovery helicopters, and that of *Yorktown*, and to pass the word on to the crew as they worked and waited. I was standing on the bridge and did not see what was the most exciting and beautiful scene of all. The sonic booms were reported and heard by those outside, the drogue chutes had opened and been jettisoned, the main chutes engaged . . .

but it was night and nothing could be seen. Suddenly, in the lights of the carrier and in the glow of some escaped gas from the command module, the parachutes and the space craft came into view within 2,000 feet straight above the flight deck. It was so close that many worried it might land on us and not in the water ahead. Three quarters of a million miles and now the astronauts were just feet from us before splash down! They landed 5,000 yards ahead, stayed with the craft until daylight, and with a precision that must have been conditioned by the prayer of millions the astronauts were brought aboard.

I sat across from LTC Anders in the wardroom at dinner that night. I asked him what it was like to know that you were the objects of the prayers of literally millions of people. He answered that it was both great and humbling. All stated that there was no fear before the firing to leave lunar orbit. They knew the percentages were with them. But it was more than that; they trusted their space craft, they trusted one another's abilities, and they knew God was with them! The Genesis account read by all three and televised back to earth was a personal testimony of faith of three great men, and one which will continue to give meaning to the new direction of moral conflict and scientific competition in the world of tomorrow. In this way it was a meaningful leap from the old to the new, a gateway that could lead to a new harnessing of aggression and a redirection into the world of peaceful competition. Apollo Eight enabled not only three men to escape their planetary home for a short time, but also it may have enabled the human race to escape prison of their common pasts. I believe this has happened. My shipmates and I on *Yorktown* have walked on holy ground. END

PRAYER
by the Chaplain of the Senate
January 28, 1969

Eternal Father, whose love never fails and whose strength is sufficient for all our needs, wilt Thou subdue all other promptings that in this reverent moment we may know only the prompting of Thy spirit. Speak to each of us that we may know Thee and gain strength to walk and work with Thee this day. Equip our hearts and minds and hands that we may strive to heal the wounded in spirit, to bind up the broken brotherhood, to close the chasm which separates man from man, party from party, race from race. May we be forged into one mighty people "strong in the Lord and in the power of His might," for it is in His name that we pray.
Amen.
—The Rev. Edward L. R. Elson, D. D.

* * *

AT YOUR SERVICE

The School of Theology, Claremont, Calif., will hold its fourth annual two-week workshop on Marriage & Family Counseling, July 7-18, 1969.

For further information write: Registrar, School of Theology, College Avenue at Foothill Blvd., Claremont, Calif. 91711.

By Kurt E. Johnson

"That's All Right, Jack"

IT WAS just prior to a sultry southern summer that I decided to spend school vacation as a student chaplain in a rehabilitation hospital. At the age of 24 and after having completed two years of study at a theological seminary, I was still two years away from the ordained ministry. Too many hours behind the desk trying to understand the words of such theologians as Brunner, Barth, and Tillich precipitated my application for the chaplaincy position. Fortified with the technical and textbook knowledge of ministry, I saw myself as a ministerial "world-beater" despite the fact that I had not "proven" my ability as a pastor in the field. I was admittedly anxious when I thought of the possibility of someone dying in front of his family and me, but I knew the Twenty-Third Psalm by heart and reassured myself in the knowledge of always being able to recite *that*. Confident and assured, I felt I was ready.

The first day that I walked into the hospital and donned the traditional white coat with a golden cross on the pocket saw me overwhelmed with the prevalent sickness and suffering. As my chaplain supervisor guided me through the facilities and acquainted me with the staff and the patients, I convinced myself that it would take every resource of pastoral and theological insight I could master to meet the challenges of ministry which would undoubtedly face me in this place.

After becoming acquainted with numerous patients on the general wards, I was allowed to see the patients in the rehabilitation section of the hospital. A bastion of misery, this section held those patients who had been bedridden through strokes or injuries to the brain or spine. Many of them had the use of their hands and arms, but there were some who were completely helpless from the neck down. They simply laid in their beds and gaped at the ceiling as if trying to evoke some kind of miracle

from out of the sky. I established a pattern of regular rounds and visited each patient daily. Becoming quite satisfied with my own performance, I answered questions of theological inquiry which the patients asked as they related their own situations to me. My confidence grew as I salved consciences, assured forgiveness and suggested solutions for such temporal problems as, "My mother doesn't come here twice a day anymore."

But one patient whose name was Jack would always challenge me with some kind of religious or theological question which really put my training and study to the test. He would ask such questions as, "If God is as good as you say he is, why does he let me lie here in misery for months at a time?" As usual I would reply with a pat answer such as God's testing of man's faith, or the fact that he gave man freedom of movement and will instead of protecting his movements like a puppet on a string. I became quite disturbed, however, when Jack would continually respond to my answers with a frown instead of a smile, and I soon perceived that the answers were unsatisfactory to him.

Whenever Jack was not asking me some of these "ultimate" questions, we talked about his family and hobbies. His chances for recovery were growing smaller with each passing day, and the automobile accident that paralyzed him soon began to loom in his mind with nightmarish intensity. I was fast running out of theological solutions but kept saying, "That's all right, Jack. God will take care of it. That's all right, Jack."

Jack's spirits kept declining, and one afternoon when I went to see him he told me he wished he could commit suicide and put an end to the veritable hell he was facing. I automatically responded with some theological and moral judgments against suicide, but Jack wouldn't even let me finish. "What do you know?" he said. "What do you know about what I have to face?" He insisted that I pull the sheet back from off his body. I refused. He insisted again and tears filled his eyes. When I responded, my own eyes were struck with pain. I saw before me a thin, withered body which was frail and bland from lack of exercise. On each side of his back were gaping bedsores which were the result of having to lie prone for more than a year. "If you had to live like that the rest of your life. wouldn't you consider suicide?" I stood dumfounded before him. No theological answer came. Then he added, "And the worst thing of it all is that I don't even have the ability to take my life if I wanted to. There's absolutely no escape!"

Somehow I managed to get out of that room and go back to the office. My fingers twitched nervously as I thought about the brick wall before me that I didn't know how to begin to scale. I wondered how many times I had said, "That's all right, Jack," and I began to realize that even if he had heard those words he had no real reason to believe them. I tried to suppress the thought of seeing Jack again, for somehow he symbolized in his agony my own failure as a minister.

My sleep that night was interrupted by a wailing telephone, and the resi-

dent nurse on duty at the hospital informed me that Jack had experienced a violent physical reaction to some special medication and had gone into convulsions. He was asking to see me. I nervously got dressed and dazedly scrambled into my car for the quick trip across town. As I was driving I tried again to formulate some kind of theological answer in my fuzzy mind, but I was soon in the hospital gate with a headache.

After I clambered up the stairs and got to Jack's quarters I was informed by the resident that he had been taken to the shock room so that the artificial respirator would be available. As I neared the room a feeling of lacking confidence and a streak of cowardice held me back. I kept trying to remember the beginning of the Twenty-Third Psalm but couldn't, and I must have looked like a petrified zombie as I strode into the room. Jack was conscious and calm as he talked to the doctor. When he saw me he smiled, and I walked over to him.

"That's all right, Jack," I stammered. He smiled again. It was a gesture of reassurance but it somehow failed to lower my anxiety.

"Thanks for coming," he said. "I asked them to call you."

The doctor broke in and noted that Jack's condition had returned to near normal. He said he would be outside the door if anyone needed him. My anxiety rose with the realization that I would have to face Jack and his questions alone.

"I was really scared when the nurse phoned. I didn't know what to think, and I guess I imagined the worse."

Jack looked straight in my eyes and gave me a more authentic reassuring smile. "I was scared, too," he said. "I was scared that after yesterday you wouldn't come."

Jack really warmed my heart in the shock room that morning. There was some kind of rapport and communication between us that didn't demand a theological answer. He didn't want some kind of rational satisfaction or intellectual explanation. When I left the hospital that night I realized that Jack didn't want to be overwhelmed with explanations or looked down upon with pity. What he really wanted was to be treated and considered as a human being, with the only difference being the recognition of an obvious physical immobility. By his bedside it was not pastor and patient; it was friend and friend.

The days that followed that near-tragic night in the shock room found Jack with a changed character and outlook. But Jack was not the only one that changed. I changed, too. I didn't try to give him some pat answer in that hour of crisis. When I stepped into the room I sensed that Jack wasn't searching for a pat answer. He was simply looking for someone who cared about his needs as a person, not someone who would try to objectively and antiseptically calm his fears or salve his conscience. The new Jack was one who joked about things that were funny and deliberated on those important things in life that really mattered, such as the fiancée who decided not to marry him after the car accident rendered him physically helpless.

But the change that took place in

me was at least as noticeable as the change in Jack. I was a different person, too. Instead of coldly telling every patient that I would inform them of some objective, right-and-wrong, ultimate truth, I simply tried to be a person who viewed them as the human beings they really are, not as I wished them to be.

Jack always joked with me after the shock room incident about his thoughts of suicide, and he was in tensely apologetic for scaring me with his previous "death wish." One day the resident nurse, with a bright and smiling face, brought in a "flotation pad," meant to relieve pressure on Jack's back and give the bedsores a chance to heal. After the pad was dutifully installed, he looked at me and said, "You remember that flood in the Old Testament where God drowned everybody but Noah?"

"Uh huh," I replied, unaware of what was to follow.

"Well," he noted, "Just call me Noah, because if that flood ever happens again I've got my flotation pad to pull me through. Yes, sir, I'm prepared for just about anything that might happen around here."

With that statement I was assured that Jack wasn't giving his previous notions of suicide a second thought, and he was succeeding in finding meaning in the life which he earlier had thought would be too much of a burden to bear. The staff at the hospital attested Jack's changed outlook with the observation that he had become more cooperative in his daily exercise therapy, and the people with whom he had previously been cross and irritable found him bubbling over with conversational warmth. And needless to say, my own fear of facing him with an inadequate answer to a question was replaced with a genuine friendship with which I could eagerly enter his room.

It wasn't long after our discovery of how important people are to each other that Jack and I had to part ways. I hung up my white coat in the closet and walked into the elevator to go say goodby. On the way up I wasn't really worried about what to say. In fact, I really didn't need to say anything. Jack was lying in his bed watching a football game on television with a new friend, a social worker who had just come to the ward. The social worker's name was Brad, and Jack was calling him by his first name. Brad had been a football player in college.

Jack introduced me to his new friend and we discussed the ball game. Finally the time came to get to the business of saying goodby. Jack looked at me with clear eyes and said that he was sorry to see me go. I assured him that my feelings were the same. As I left I heard Brad explaining the basics of the Split-T formation, and I remembered how nervous I felt my first days there when I talked to patients about things which they found impossible to do. When you really think about it, Jack was talking about more than football—he was talking about Brad, and Brad was another person in his life. That's it. Jack really taught me the meaning of people, and once you have that other things fall into place more easily.

"That's all right, Jack," I whispered as I left. "That's just all right."

END

Chief of Chaplains, U. S. Air Force

This is the third in our series of historical features on chaplaincy leaders. Air Force chaplains of today are in the long and honored tradition of many predecessors who ministered to men in observation balloons, gliders, and a great variety of developing aircraft. We present here a roster and photographs of the official leadership of Air Force chaplains.

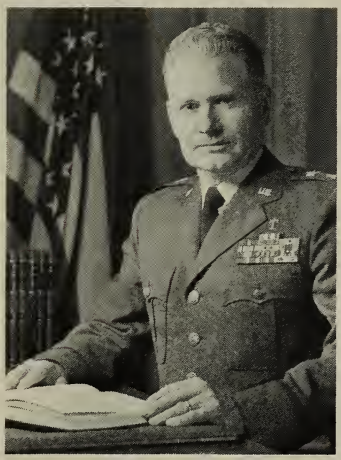
Historical Roster

Air Chaplain, U.S. Army Air Corps		
Charles I. Carpenter	1942-45	Methodist
Gynther Storaasli	Jan-Dec 1945	Lutheran
Charles I. Carpenter	1945-49	Methodist
First Chief of Chaplains appointed 1949		
Charles I. Carpenter	1949-58	Methodist
Terrence P. Finnegan	1958-62	Catholic
Robert P. Taylor	1962-66	Baptist
Edwin R. Chess	1966-	Catholic

Chaplain, Colonel, Gynther Storaasli

Chaplain, Major General, Charles I. Carpenter

Chaplain, Major General,
Terrence P. Finnegan



Chaplain, Major General,
Robert P. Taylor

Chaplain, Major General,
Edwin R. Chess

By Roland W. Faulk

The Rich Legacy of: Robert DuBois Workman

A sketch of a man who contributed much to the modern naval chaplaincy

IF A book were to be written entitled, *The Makers of the Modern Naval Chaplaincy*, the first name on that list would have to be Robert DuBois Workman, Chief of Chaplains, United States Navy, from 1937 to 1945. Chaplain Workman's tenure as Chief of Chaplains covered the period of preparation for World War II and almost the entire war period. It was during this period that the naval chaplaincy achieved a position within the Navy as well as within the churches which established this specialized religious ministry as valid and genuine in ways never before achieved. The era of pacifism in the United States had raised serious questions concerning the chaplaincy in the military establishment. While all doubts have not been allayed regarding this ministry, the military chaplaincy today is recognized as fulfilling a valid obligation of the church to "preach the gospel to every creature."

Few Chiefs of Chaplains came to meet the tests and challenges of his tenure in office as well prepared as Chaplain Robert D. Workman. He is the only Chief of Chaplains in naval history who had prior experience in enlisted status. In 1905, Robert D. Workman enlisted in the United States Marine Corps, having completed his freshman year in Pennsylvania State College. The experience as an enlisted man was to have a deep and permanent effect on his career as a chaplain—for few chaplains undersood so well the problems and needs of enlisted personnel or had a greater sympathy for their problems and needs as did the fifth Chief of Navy Chaplains.

Enlisting in the Marine Corps in 1905, Robert Workman was promoted to sergeant during his enlistment—a tour of duty which reached a climax when he was attached to the Marine Corps detail in *The Mayflower*, the presidential yacht of

CAPT Roland W. Faulk (left) CHC, USN, interviews RADM Robert DuBois Workman, CHC, USN (Ret.) and afterward the two pose for a picture.

Theodore Roosevelt. To be selected for such duty was, in itself, a mark of superior qualities. In addition, he was chosen along with Corporal Roy Geiger and several other Marines for future commissioning in the Marine Corps. Corporal Geiger accepted his commission and went on to become a Lieutenant General. He became an outstanding commanding general in the Marine Corps in World War II. Sergeant Workman, however, declined the Marine Corps commission because he had other plans.

After discharge from the Marine Corps, he enrolled in Wooster College receiving his degree in 1912. From there he entered Princeton Theological College and completed the ministerial course in 1915. Then he was commissioned an "Acting Chaplain" in the Navy and ordered to the USS *Ohio* and embarked on a midshipman's cruise from Annapolis, Maryland, to the Pacific Coast via the Panama Canal. The *Ohio* was in the first division of battleships to transit the recently completed Panama Canal.

On his return to Annapolis, Chaplain Workman was transferred to USS *Florida*. When the United States entered World War I, the *Florida* was deployed to Europe and there joined the Allied Grand Fleet at Scapa Flow. Holding only a probationary appointment as an "Acting Chaplain," it was necessary that

Chaplain Workman appear before an examining Board of Navy Chaplains to establish his fitness for a superseding appointment as a chaplain in the Regular Navy. He was thus detached from the USS *Florida* and returned to Washington, D.C., to appear before a Board headed by the first Chief of Chaplains of the Navy, Captain John Brown Frazier, CHC, USN. Frazier was noted for his blunt and direct manner of expressing himself which seemed to be designed to strike terror in the minds of young chaplains to test their mettle. Part of the examination required the candidate to preach a sermon in a street-preaching mission on the streets of Washington, D.C. Young Chaplain Workman was called on to meet this test.

We have no record of the size of his audience who stopped to listen to his sermon, but we do know that the audience was swelled by the presence of the Chaplain Corps Examining Board, including Chaplain John Brown Frazier. When the service was over, Chaplain Frazier said to the young chaplain, "It's the worst sermon I ever heard. You might as well go home." Whereupon, Chaplain Workman in his own decisive and unintimidated way, took off for Union Station to catch a train for New York. Fortunately for the Navy Chaplain Corps, certain members of the Examining Board caught up with him and persuaded him to stay over until the final session of the Examining Board the following day. As a result he was recommended for a commission in the Regular Navy and thus began a most distinguished career.

Chaplain Workman's career followed the general pattern of a chaplain's experience after World War I, rotating between sea and shore duty with one tour in the Philippine Islands. This normal pattern was to be changed radically in 1924 when, as a result of legislative action, he was promoted from Lieutenant to Captain between June 30 and August, 1924. During World War I there was no consistent pattern of promotions such as that which now exists with the running mate system. Accordingly, in 1924, except for a very limited number of captains, all chaplains on active duty were lieutenants. Special legislation established the running mate system and also authorized accelerated promotion in order to fill the gaps in the rank structure of the Corps. Chaplain Workman was the senior chaplain on the lieutenant list and thus was promoted to Lieutenant Commander on July 1, to Commander on July 2, and in August to Captain in the Chaplain Corps.

During these years, Chaplain Workman was sensitive to the needs for a better deal for chaplains in the Navy. Attitude toward chaplains were still reminiscent of the years when chaplains doubled in brass as schoolmasters and ship's clerks and were assigned duties which were inconsistent with their role as officers and clergymen. Chaplains were sometimes assigned duty as laundry officers, ship's service store officers, and the like. Chaplain Workman was to lead the effort to secure for chaplains a professional status in the Navy comparable with other staff corps officers.

One such effort took place when he was Chaplain of the USS *Nevada*. It had been customary since the earliest days of the Navy that no official funds would be spent for supporting the chaplain's work. If he needed an altar, the carpenter shop might be persuaded to turn one out. If he needed literature or other supplies, he might secure the same from some charitable church organization. If he wanted sacramental wine he would buy it from his own pocket. Chaplain Workman challenged this system when in 1932 he sent a letter through official channels to the Chief of the Bureau of Navigation requesting that he either be provided with sacramental wine or else be authorized to procure the same from official fund sources.

Such a request was, of course, unprecedented for whoever heard of the Navy buying sacramental wine? In his reply to Chaplain Workman, the Chief of the Bureau called his attention to the fact that on occasion sailors returning from liberty were known to have in their possession wine and/or whiskey which were forbidden on board ship. When found, such items of contraband were confiscated and turned over to the medical officer to be used for medicinal purposes. The Chief of the Bureau suggested that Chaplain Workman check with the medical officer to see if he might have confiscated wine which would be suitable for sacramental purposes. The aftermath of this struggle resulted, in 1943, in the appearance of Chaplain Workman before a Congressional appropriations committee, calling attention to the fact that not one dollar had ever been appropriated to provide supplies and equipment for chaplains. The result was, that for the first time, Congress began to provide support from appropriated funds for chaplains.

Chaplain Workman presided over and directed the expansion of the Chaplain Corps from a strength of less than ninety in 1937 to over 2,800 by 1945. It was during this period that the Chaplain Corps came into its own and achieved a status and prestige which was to mark its future in the minds of both military and religious leaders. There were many who shared with Chaplain Workman this process of development of the Corps. In World War II, the major task confronting the Chief of Chaplains was the recruiting and training of chaplains in a ratio which would match the rapidly expanding Navy. Chaplain Workman was aided in his effort by such distinguished chaplains in the Navy as Clinton A. Neyman, Stanton W. Salisbury, William H. Rafferty, and others. Salisbury began an indoctrination school for chaplains at Fort Slocum, New York, which was later merged into a school at Norfolk, Virginia, which was headed by Chaplain C. A. Neyman. This school was eventually moved to the College of William and Mary at Williamsburg, Virginia.

In 1944, Chaplain William H. Rafferty relieved Chaplain Neyman as Officer in Charge. Among those closely associated with Chaplain Workman in these years was Major General William R. Arnold, Chief of Chaplains of the U.S. Army. A Roman Catholic, he and Chaplain Workman demonstrated a spirit of

friendship and cooperation which was to give force and effect to the ecumenical spirit of the chaplaincy and thus produce one of the great by-products coming out of the chaplaincy in World War II, a spirit of ecumenism which affected the attitude of thousands of clergymen who served as chaplains.

Chaplain Workman was supported in the civilian churches by many of the nation's most distinguished churchmen and in times of controversy they were to come to the rescue on more than one occasion. The Right Reverend Henry Knox Sherrill, Dr. Henry P. Van Deusen, Rabbi De Sola Pool, Dr. Ralph Carpenter and many others, by their understanding and support of a great Chief of Chaplains, made possible the development of a twentieth century version of a naval chaplain.

Robert DuBois Workman has left a rich legacy to the Chaplain Corps which he did so much to create. Historians will be able to evaluate the significance of his achievements better than those who were involved with him in these signal accomplishments. But even now it is possible to identify some of the significant accomplishments on behalf of the Navy Chaplain Corps which were traceable to the great World War II Chief:

He left a legacy of a trained and skilled chaplaincy by refusing to surrender to the exigencies of World War II and lower the educational standards for appointment.

He left a legacy of ecumenism by insisting that a chaplain's ministry should be inclusive of all who would receive it regardless of theological labels.

He left a legacy of respect for the chaplaincy as a valid ministry of the church.

He left a legacy of personal example of devotion to duty which he had established as the "number one" priority to his life and ministry—service to the men of the Navy and their families.

Chaplain Workman, now in his 84th year, lives in honored retirement on the shore (literally) of the Pacific Ocean at La Jolla, California. A balcony in his apartment, like the flying bridge of a ship, overhangs the rocky shoreline and here Chaplain Workman and his lovely wife, Betts, live always within the sound of the sea. Although he retired from active duty over twenty years ago, mention the chaplaincy, its needs and its goals in his presence, and his voice gets strong and fire flashes from his eyes for the great passion of his life is, even yet, a ministry to all those men "who go down to the sea in ships."

END

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PREACHING CLINIC

JAMES T. CLELAND

The K.I.S.S. of Style

AMONG the joys of having assistants is the opportunity of learning from them. They open one's eyes on new horizons and they illuminate, with a fresh insight, an old and accepted viewpoint. This happened at the Duke Summer Clinic in Preaching a few years ago when a young colleague gave a delightful lecture, whose title I stole for this column. I filed away the idea to share it with you—and forgot about it. But recently a profootball coach and a TV announcer for the AFL both used the phrase, which, at long last, has primed this article.

What is the K.I.S.S. of style? It is a shorthand way of saying: "Keep It Simple, Stupid." Thus Allie Sherman, coach of the New York Giants, pleads with his quarterback calling plays. Thus Al DeRogatis, Former Duke All-American lineman, tells of a woman calling him about his description of a quarterback, who had wisely held on to the ball for a loss when smothered by a flock of defensive tacklers: "Mr. DeRogatis, how could that poor little quarterback eat that big ball? I don't understand it at all!" Thus my assistant besought a freedom from complexity, a plainness in speech, a language "understanded of the people," from the pulpit.

Style is the bridge between the pulpit and the pew. Over it march—or saunter, or stumble—the thoughts of the preacher. Style is the outcome of many factors: upbringing, environment, schooling, attitude, personality,

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understanding of one's hearers, love of words, a used dictionary, and a studied thesaurus. Style is a person become words. Its prime virtue is clarity: the quality of transmitting thought without hindrance or ambiguity or boredom. Style is a ramified subject which comprises precision of statement, simplicity of diction, and orderliness of structure. Here are a few random thoughts (somewhat organized!) about this K.I.S.S. of style, for your reflection and reaction.

From the negative side, steer clear of jargon, which was originally the twittering of birds, and now means unintelligible talk—unless one happens to be a fowl among birds of like feather. The unintelligibility sometimes arises from the fact that the language is the technical, specialized vocabulary of the members of a cult. My wife found fault with me yesterday because I used "messianic" and "apocalyptic" in a sermon, without definition. You know the kind of words: *agape,* eschatology, *heilgeschichte;* and proper names like Barth, Bonhoeffer, Bultmann, Kierkegaard, Tillich. Professor Martin Scharlemann, of Concordia Seminary, still a Reserve Chaplain in the Air Force, told a story which illustrates this: a revised version of the Caesarea Philippi incident which he had heard—I think—in Roman Catholic circles in Rome. Jesus asks the disciples: "Who do men say that I am?" And Peter, answering, said unto him: "Some say that thou art the uncaused cause of all things. Others say that thou art the unmoved mover. Yet others say that thou art the ground of all being." And Jesus, answering, said unto Peter: "Huh?" He might have added: "Keep it simple, you stupid Rock."

MORE common, but just as bad as professionalese, is pulpitese or spiritualese. (I don't think you will find these words in Webster, but you know what I mean.) These are the hackneyed phrases, the trite (i.e., well rubbed, worn out) sayings, the vocabulary which lacks originality and pithiness and so has no arresting quality. There are magnificent statements which have little content for so many hearers such as "Abundant life," "Washed in the blood of the Lamb," "Justified by faith," "Have you found the Lord?" A Glasgow man replied to the last, with honesty or impertinence: "Found the Lord? I didn't even know he was lost." Too much of our preaching is aggressive but platitudinous, abstract and vague, commonplace but ununderstood, in touch with neither heaven nor earth.

How does one escape these homilectical pitfalls? For a start, let us deposit ourselves in the pew rather than in the pulpit. Would we really be arrested into listening to what is being said? Yes? Why? Isn't it because the minister knows us who sit in front of him—our fears and our hopes, our successes and our failures, our sins and our need for reassurance about forgiveness, our Christian stance in the job we're in? Thus there is a real identification of speaker and listener, because they understandingly share common ground. There is empathy.

That last word brings up the subject of definition. Most congregations do not immediately reject new words or fresh ideas, provided that they are stated explicitly and, if possible, simply. It is fun to learn, sometimes even

exciting. I have told you before about my wife's attitude as a sermon-taster: "Speak to me as if I were ignorant, but intelligent." And definition is a very pleasant help at this point. So are analogy and illustration and testimony. So is repetition, which drives home that which is new—provided one does not labor the obvious. Remember, when you word the sermon, that it is going to be heard rather than read. That is why the reiteration of key ideas and phrases and words goes hand in hand with definition.

I know the "simple" can be a bad word, suggesting ignorance, foolishness, stupidity,—for example, "simpleton." But what I am stressing is a style which is unentangled, devoid of pretension, readily grasped. It makes sense, because it is sensible. It keeps one interested because it speaks a language within the hearer's grasp. I heard a sermon like that recently by a really distinguished church historian. All he said in response to my thanks was: "It was very simple." It was—and very profound, and heart-warming, and moving, and true to the gospel. When Brother Bryant of Birmingham, whose kneeling statue still prays over that Alabama city, was learning how to preach, an old mountain missionary, sitting in the pulpit behind him, would whisper: "Make it plain, Jimmie! Make it plain!" That is another way to speak of the K.I.S.S. of style.

Do you remember what the hearers said, in astonishment, at the end of the Sermon on the Mount? "He taught them as one who had authority, and not as their scribes" (Matthew 7:29). Would it be altogether wrong to paraphrase that: "He seems to know what he's talking about. He's not like the average preacher." Was that, in part, due to style? END

PRAYER

by the Chaplain of the Senate
January 29, 1969

O Thou whose Name is above every name, and whose sovereignty transcends all other sovereignties, make us mindful of who we are, and whom we serve, that we fail Thee not.

O Lord, put Thy law in our minds and Thy love in our hearts that we may have a good conscience, a serene spirit, a peaceful soul, a robust faith, so that this day our labor may begin, continue, and end in Thee, for the welfare of this nation and the advancement of Thy Kingdom.
Amen.
—The Rev. Edward L. R. Elson, D. D.

AT YOUR SERVICE

The National Information Bureau, Inc., 305 E. 45th St., New York, N. Y. 10017, a few months ago issued a booklet titled: "The Volunteer Board Member in Philanthropy," dealing with responsibilities, achievements, and special problems. A wise and helpful review for all chaplains who, sooner or later, are called to serve on welfare agency and other boards of non-profit organizations. Copies available at $1.00 each.

Chaplain, Capt, Billy J. Jones (on ladder), and Sgt Steven Brown put finishing touches on big sign advertising the Revival. But THE TENT was the main publicity.

Close to the Sky

By Haydn L. Gilmore

IT WAS a sunny day at Lowry AFB. Chaplain William Keen chose it to pop the question. Would the chaplains support a tent revival meeting?

It made sense to say "Yes." What a way to go!

By mid-May the base was given billboard treatment by Chaplain Billy J. Jones. A huge sign was placed on the main road through the base, which has a 10,000 person military population.

It was the worst time of the year for a mission. There was bad weather, and then there was the annual Air Training Command inspection.

But we were geared inadvertently into the Civil Engineer plans. They

tore up the main road and routed all traffic past the Tent—or the Revival Big Top, as it was called.

The tent was our best publicity. The fact that it was "there" was the "impossible-imponderable." Someone "down here" must have had great faith and even greater works.

There are never tent meetings on air bases. That is, until May, 1968, when the axiom was shattered, scraped, and buried.

The project officer liked to think of it as "unprecedented" in recent military history. This time he was probably right.

The evangelist was new in town; the pastor of the Central Baptist Church of Aurora, Colorado. Carey J. Miller was more shocked than anyone when Chaplain Bill Keen clutched him by the elbow one day and told him that the Lord wanted him to preach a tent revival at the air base.

But there were other surprises. Carey Miller is the son of an Army chaplain. He served for the duration of World War II; two days after Pearl Harbor, Carey Miller said goodby to his Dad. He would not see him for many years, as his father—the chaplain—was placed on "permanent TDY." When the evangelist told this to representatives from every squadron on the base at a special luncheon that had 100 percent attendance they were mightily impressed.

Well, wonders never cease; but, there were a few skeptics still around. One of the most faithful chapel women said that when talk of the tent meeting

The evangelist Carey J. Miller, speaks with Seaman Ron Williams prior to service.

first started, she thought it would not be a matter of "revival" but of *survival.*

Subsequent events demonstrated that her doubt was ill-placed. The Commanding General of the Base gave it his unqualified endorsement. After that main tent pole was firmly in place, everything else began to fold into view.

It was absurd, it was something out of the 19th century, but it was going to "happen."

WHEN word got out, just how firm and smooth were the plans of Chaplain Keen and his fearless chaplains, the base was agog with sympathetic expectancy.

The revival began, as Chaplain Billy

The Lowry "Tech School Chorus" sings. Chaplain, Capt, Warren Dane was song leader.

J. Jones put it, "... long before the tent went up, as people prayed, and got together, and began thinking spiritually again." Strangely enough, the prayer support was entirely "unstructured," but it was so strong you could taste it.

One of the local papers printed on its front page: "The Lowry chaplains believe that we live in a day when the Gospel of Jesus Christ is needed and that people are interested in hearing the good news. So the chaplains have leased a large tent that will be put up at the north end of the old runway at Lowry."

On the opening night of the seven-day crusade, there were approximately 600 persons on hand. (We let the base paper do the counting as they do not make up chaplain Form 1270 reports!) There were as many people outside of the tent as were inside.

The base commander, Major General D. O. Monteith was so impressed by the crowd that he scrapped his prepared speech and was moved to extemporaneous eloquence which caused warm applause from the people. General Monteith said:

> ...I think that we all share at this moment a feeling of joy to be close to the earth and under the sky, here with a small tent over our heads.
>
> We are a people traditionally close to the earth—we Americans. And it's good at such a time as this for us once again to come back and put our feet on the sod and have our heads close to the sky.
>
> This is a time when our nation is faced by many problems internally and overseas. But it's a time for us to remember our heritage and the things that have made us great over the hundreds of years of our existence and this sort of return to the elemental and fundamental qualities and characteristics that have made us great in the past.

It fills me with a great deal of pride, and I want to compliment Chaplain Jorgensen and the other chaplains who have had the vision and the wisdom and the essential understanding of the basic nature of things, to bring us back, under a tent close to the sky and with our feet on the ground.

And I'm sure we're going to have a fine revival. Glad to be with you. (Applause)

(Transcribed from audiotape of service)

The song leader, Chaplain, Captain, Warren T. Dane, did an outstanding job, but even he had the "bobbles" on the opening night. He called it "Smother's Day" instead of "Mother's Day," and after the first hymn he said, "Wonderful seating! Have a sing now." *(Laughter)*

A1C Kenneth Weidman was given the assignment to sleep in the tent. He slept through several early morning prayer meetings, and he said that the birds' singing in the morning was most pleasant.

On the opening night, a Western meadowlark perched outside on the main tent pole, laid back its head and sang. The fluted melody reverberated loudly inside of the tent. The *Denver Post* commented that a meadowlark sang, undaunted, throughout the service.

Local TV station KLZ covered the event, as well as the *Post,* the *Rocky Mountain News,* and other local papers in both the daily and Saturday editions—with pictures!

One night the meetings were moved inside a chapel due to cold weather. But the total attendance was 3,284 and there were about 50 "decisions."

One master sergeant who worked closely with the meetings and had been active in Christian work hitherto, during the revival, felt distinctly called into the ministry.

Opening night under big top. Ch, Col, Dan Jorgensen leads MG D. O. Monteith and Evangelist Carey Miller down "grass trail" to start service. Opening crowd estimated at 600. Total attendance over 3,000. About 50 decisions.

There was a tone of reverence about the meetings, and many rose to testify when given an opportunity.

I interviewed a man with 28 years of active duty and he said, "I've never seen *anything* like this before. It's great."

One soldier from nearby Fitzsimons General Hospital gave a two sentence testimony: "Thirty-two months ago I was drafted. This is the best thing that has happened since!"

The crowd roared with appreciation for his obvious sincerity.

A spontaneous, deep joy seemed to pervade the meetings. Everyone sensed that it was the unstructured "unpumped" work of the Holy Spirit. It was not fostered by man, but by our Lord and our God.

An Air Force colonel, a little child, and many single airmen walked the narrow tent aisle and found a great emotional release which their heart craved.

One officer gladly testified that he had not seen anything like this since the Harringay Crusade of Billy Graham in London.

It was an anachronism, impossible; it was totally out of character with the modern age of swinging boobs and ferro-concrete architecture, groovy advertising, and a sophisticated air base.

But it happened!

On the last night, Chaplain Bill Keen, in his open grey tweed coat, ambled to the microphone and quietly recapped the events of the past week. He concluded by humbly saying, "God be praised."

Then the tent was empty, the color, the people, the joyous songs were gone.

I drove past on Sunday for one last look.

A young man, brisk of step, with a Bible and a notebook, was headed in the direction of the base chapel.

I thought of the words of our good general, " . . . our feet on the sod . . . a tent close to the sky." And I praised God. END

AT YOUR SERVICE

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ICU SUNDAY: June 15, 1969. On this Sunday churches and military chapels in the United States and abroad will commemorate the anniversary of the founding of International Christian University, Tokyo, Japan. Since its founding in 1949, ICU has developed—with the assistance of many Protestant denominations and individual church members—to its position today as one of the leading universities in Japan. ICU has an all-Christian Board of Trustees, a full-time, permanent faculty, and more than 1,200 students.

By Bernard R. DeRemer

Freedman's Friend: General O. O. Howard

A well-known Civil War general helps U.S. citizens

THE crackle of rifle fire and roar of cannons rudely shattered the early Sunday morning stillness. Just after dawn on June 1, 1862, the 5th New Hampshire, commanded by General O. O. Howard, advanced slowly, seizing a woods near Fair Oaks Station.

A thrill of expectancy ran through the Union forces, pushing hard to take Richmond, Virginia, southern capital and now only a few miles away. During a two-pronged Confederate attack, General Howard's horse was shot from under him, but he quickly remounted, rode in front of a unit, then ordered, "Forward! March!"

When a rifle bullet hit the general's right arm, a lieutenant bound up the wound, and the general led another charge. Soon a second bullet hit, shattering his right elbow.

Realizing he could no longer carry on, he ordered Colonel Barlow to take command of this portion of the brigade, and was carried to the rear. Told that his arm would have to be amputated, the general said simply, "All right, go ahead; happy to lose only my arm."

After a six-hour wait for reaction to set in, he was carried to the amputating room, gruesome with anxious-eyed victims having severed limbs awaiting their turn. Under a mixture of chloroform and gas, he slept quietly while his injured arm was removed.

The next morning he met General Philip Kearney, who had lost his left arm in Mexico. He said, "I am sorry for you, General, but you must not mind it; the ladies will not think the less of you!" Howard laughingly replied, "There is one thing we can do, General—buy our gloves together!"

For the rest of his life, a dangling right sleeve was to remind General O. O. Howard of his Civil War experiences.

Back home in Leeds, Maine, when

Oliver Otis Howard thrilled to his grandfather's stories of the Revolutionary War, he could hardly have imagined himself not only a soldier, but also a general with a long career, including the thanks of Congress and the medal of honor for distinguished bravery.

As a schoolboy, he learned to hold his own in a fight, and to accomplish whatever he undertook in spite of obstacles. Upon graduation from West Point fourth in his class, he was commissioned a 2nd Lieutenant.

His commitment to Christ occurred strategically at the beginning of his military career. For the next four years, he served as an instructor at West Point. During that time he considered leaving the Army for the ministry, but decided to remain in his field. A cadet's prayer meeting he started with an attendance of five soon overflowed the room and finally was taken over by the YMCA.

When the Civil War broke out, Howard was chosen colonel of the 3rd Maine Regiment of Volunteers, though at first he seemed too young, slender, and inexperienced for such a responsible command. His first major engagement was the Battle of Bull Run. As the young colonel stood near his horse, ready to mount at word from his superior officer, it seemed for a few moments as if he might be overcome by the horrors of war. He lifted his heart in a simple prayer, "Oh, God, enable me to do my duty," and was immediately delivered from his fears.

The battle became a federal disaster, but Colonel Howard was able to reorganize his men and march at the head of his brigade, preventing their retreat in a complete rout.

Bitter, disillusioning days followed, days of distrust, desertion, mutiny, shortage of supplies, and constant complaints. One voice of calmness attempting to reestablish and maintain discipline was that of Colonel Howard, who soon became a brigadier general.

THE following year saw the beginning of the peninsular campaign, including Fair Oaks. After his amputation, General Howard began laboriously learning to write with his left hand. On Aug. 27, 1862, he returned to active duty in the field.

Antietam, Fredericksburg, and other bloody chapters led up to the great Battle of Gettysburg, where he was in immediate command of the federal forces during part of the first day's fighting.

In July, 1864, General Howard was appointed commander of the Army of Tennessee, which he led through the famous march to the sea. On one occasion, General Sherman said, "General Howard's conduct today had an excellent effect on his command. After the firing had ceased, he walked the line, and the men gathered about him in the most affectionate manner, and he at once gained their hearts and their confidence. I deem this a perfect restoration to confidence in themselves and the leader of that army."

The following year brought an end to the terrible war—and orders from General Grant to report immediately to the Secretary of War. At their meeting, Edwin M. Stanton handed General Howard a copy of the recently enacted law establishing the Bureau of Refugees, Freedmen, and Abandoned Lands, within the War Department,

and said they were looking for the right man to head this important work.

"Mr. Lincoln expressed a decided wish that you would have the office," Stanton pointed out, "but was not willing to detail you till you could be spared from the army in the field. Now the war is ended, and the way is clear. The place will be given to you if you are willing to accept it."

After a few days' prayerful consideration, Howard accepted the offer and became commissioner of the Freedmen's Bureau—and perhaps the most outstanding friend the freedman would ever know. General Sherman wrote him, "I cannot imagine that matters involving the future of 4,000,000 souls could be put in more charitable and conscientious hands . . . I fear you have Hercules' task."

With the same zeal he had shown on the battlefield, Howard set to work to heal the overwhelming wounds of war.

The immediate needs were food, clothing, and shelter. By August, 1865, he was responsible for feeding 148,000 persons. But there were complaints of idleness; somehow word got out that the government was going to give everybody 40 acres of land! Soon Howard's bureau was organized with agents all over the South to examine every relief applicant and reject those able to support themselves. The number receiving help dropped to 74,951; a steady further reduction followed.

PERHAPS his greatest success came in the field of education. Concerned about the need for Negro teachers, General Howard was largely instrumental in founding Howard Normal and Theological Institute for the Education of Teachers and Preachers, of which he became president April 5, 1869, and later trustee.

When in Washington, he would open the morning chapel excercises and occasionally teach classes; he also lectured the students on conduct, discipline, and other subjects.

From its small beginnings, Howard University, as it is now known, has grown to a place of strategic leadership, with some 7,000 students. From its halls have come half the nation's Negro doctors and dentists, a fourth of its lawyers, and thousands of leaders in other fields. It is said to be the largest, best-equipped, and most fully staffed predominantly Negro university in the world.

Other institutions more or less under General Howard's supervision included Atlanta and Fisk Universities, and Berea College in Kentucky. He also helped found Lincoln Memorial University, Harrogate, Tennessee.

The Freedmen's Bureau was closed in 1869 except for certain educational work. More than $13,000,000 had been expended. Often bitterly criticized, General Howard was finally subjected to a Congressional investigation.

On March 2, 1871, the House of Representatives passed a resolution completely acquitting General Howard of the groundless charges against him, and declaring that no "history of civilization can ever be written which does not throw out in bold relief as one of the great landmarks of political and social progress the organization and administration of the Freedmen's Bureau."

During the days of rapid expansion of the West, General Howard was to play a significant role. In 1872, as act-

ing peace commissioner, he sought out the notorious Apache chieftain Cochise, in his Arizona mountain stronghold, and concluded a lasting peace. At that time, his tribe was the only one on the warpath.

General Howard spent a number of years as commander of the Department of the Columbia, in the West and Northwest, participating in many Indian campaigns. In the Nez Perces affair, he gathered all available military forces near Fort Lapwai, Idaho, and after an arduous campaign, with several battles and a continuous march of more than 1,400 miles across the Rocky Mountains, through forests of Yellowstone National Park, he succeeded in detaining the Indians until General Nelson A. Miles overtook and engaged them near Bearpaw Mountain. General Howard, through interpreters, succeeded in persuading Chief Joseph to abandon further hostilities and surrender.

Later he served as superintendent of West Point, where he greatly boosted morale by putting the cadets more and more on their own. The mess officer he chose was so well liked the cadets called him "General Spurgin." By centralizing responsibility for the garden, commissary, and mess hall, he was able to set a better table and decrease expenses at the same time.

In later years, General Howard found himself freer to travel for pleasure as well as business. D. L. Moody asked General Howard and Major D. W. Whittle to visit camps with him during the Spanish-American War. From Chickamauga to Guantanamo Bay, they held meetings and distributed Bibles and other Christian literature.

Finally, the distinguished general retired from active duty November 8, 1904. The Chicago *Daily News* said that including Indian wars, "he was probably in more engagements than any other officer in the U.S. Army." Settling for the time in New York City, he continued active in Sunday school and YMCA work. He was also busy with writing, publishing a total of five volumes, including his 1,200-page autobiography.

His last public appearance was in London, Ontario, where he lectured on Abraham Lincoln. A few days later, death came quietly to the old soldier at his Burlington, Vermont home, on October 26, 1909.

END

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By John K. Wishart

The Chaplain and the Military Funeral

THE telephone rang on my desk. The secretary in the outer office of the Post Chaplain asked, "Chaplain, the Survivor Assistance Office is on the phone. They wish to know if you can take a funeral this Thursday?"

"Let me check my schedule, Jane," I replied. "Yes, I am free. Tell them I will be responsible."

This is the way most military chaplains learn of a need in some family for a clergyman to help them face this great crisis.

As a reservist, I went on duty for the summer knowing this would be my major responsibility. There were so many being returned from Vietnam in this way.

Before reporting to the Post Chaplain at Fort MacArthur, California, I prayerfully and thoughtfully considered ways to overcome any feelings of mere professionalism. But I knew it would not do to allow myself to become either too subjective, or too distant. I had no idea, however, of the gap between my responsibility as a chaplain, and the family whose circle was now broken, and that it would be so wide.

Gradually I discovered certain facts. These were: (1) Often the family wanted no personal involvement with me. Most often such families had no church connection. They seemed only to want this final identification with the military. (2) If I arrived at the mortuary/church early I could meet the SAO. Usually he had a number of conferences with the family. He knew some details that offered me guidelines both on how to meet the family, and on relevant matters which offered me tangible things to say or do during the memorial service. Once I learned of bitter animosity between the parents of the deceased. I avoided saying some things which might have done more harm than good.

It was usually possible to meet the Body Escort and talk with him. This man also had intimate association with the family. One escort had slept in the bedroom once used by the son.

He had eaten with the family, and lived with them prior to the funeral. He was most helpful.

The mortician would sometimes know details, but not too often. However, he would bring me to meet the family upon their arrival for the service. I made it an SOP to meet these people, even though briefly.

It didn't take me long to discover that a short service hardly afforded time to meaningfully relate to the family. I increasingly restricted my own remarks, and turned more to the Scripture. This I always carefully prepared. One day I sat at my desk struggling to feel my way through the mechanical and organized order of service. It seemed so cold. Then these words came as a bridge to help me after I planned to use a scriptural call to worship.

Alone!
Oh no,
We walk beside you
As two upon Emmaus' road
Spoke from broken hearts
Of a cross, a tomb, so
We, of
Christ.
His,
The hand
You feel in ours.
His wounds by thorns, a spear and nails,
That death no longer would empower—
Eternal separation from those
Whom you have lost
Awhile.

Upon the occasion of another funeral, I incorporated these words as my prayer.

Our Father,
Creator of time and eternity,
We come
Broken-hearted children
Into thy presence.

Once again we are confounded
With the knowledge of our limitations.
Death has ridden roughshod.
Across this family,
Now, lonely and bereaved,
We search the
Meaning.

Through pain and tears we
Look into thy face,
O God.

In the shadow of the shambles
Of our dreams, we pray.
Rebuild with faith and hope
What human frailty has destroyed.
Give us, O Christ,
The capability to understand
The meaning of death in life, and
How, in thee to find life in death.
In thy name, *Amen.*

Following this I mingled readings from the Old and New Testaments with comments about the deceased one. The whole service lasted about fifteen minutes.

AT THE graveside again I was not satisfied with the rituals to be found in any of the funeral manuals. Another day I sat in my office and imagined myself beside the grave where in a few hours I would be in actuality. How could I speak from my heart to theirs? These words gradually were worked through as the committal, after reading such short passages as either John 11:25, 26; or 16:22; or Joshua 1:9.

COMMITTAL

He whom thou lovest is not here.
Borne from this world on angel wings,
Released by Love's beloved fingers from all fear,
Into God's eternal presence,
Where those redeemed from all the ages sing.

We who remain to walk life's lonelier road,
With reverent mind, and gentle fingers lay
Back into earth this body; surrender
To the Father's care,
This soul.

From out this roiling cauldron of
Our dreams,
O God, weave in the fragrance of thy goals.
And by the richness of thy grace,
Let stream those purposes that are thine,
Dear Lord,
And cause that these, our broken lives
Again shall be made whole.

Upon the completion of the above, the words of a scriptural benediction would be pronounced. Then I would bend over to recover my cap. This was the signal to the rifle squad to volley. After this, taps.

At the moment I had my cap in place, I rendered the band salute, and so stood until taps was ended.

After the presentation of the flag—in Sixth Army usually accomplished by the Escort—I went to the bereaved mother, wife or father, and without touching knees to the ground, bent down so as to look up into the face of the one to whom I was speaking, then taking his hand, I expressed most sincerely my own sympathy and deep concern.

Being in uniform, I was careful to know the proper time to salute, to stand at attention, and so to render all due respect. I noticed that often officers and men took their cue to salute from me.

I never wore a robe. It seemed to me one reason I was officiating was the family wanted to see the uniform, wanted this identification with the military. I was always careful that my uniform was pressed, shoes and brass carefully shined, hair cut and carefully combed, face cleanly shaved and fingernails groomed.

About two days after the service, I wrote a letter to the bereaved. I was always personal; no two were ever alike. In it I expressed my sympathy, and urged them to find some meaningful way to make their lives count in sustaining what their loved one had died to protect. I always invited them to call upon me if I could be of further help. No one ever asked for more help, but some wrote letters of appreciation in answer to mine. These made the personal involvement both meaningful and rewarding. END

AT YOUR SERVICE

CONFERENCE ON "SCIENCE FOR CLERGYMEN." To be held at Oak Ridge, Tenn., from July 7-18, 1969. Oak Ridge, Tenn., is the center of the nation's nuclear energy research and development. The Oak Ridge conference grew out of the recognition that most clergymen actively engaged in pastoral work today have little formal understanding of the nature and direction, content or method of contemporary scientific inquiry. For further information write Special Projects Office, Oak Ridge Associated Universities, P. O. Box 117, Oak Ridge, Tenn. 37830.

Archbishop Terence J. Cooke, military vicar to Catholics in the Armed Forces (center) poses for a farewell picture at Tokyo International Airport with Ch, Lt Col, Paul Haney, USAF (left) and Ch, Col, Paul Schade, USAF.

Military Vicar Visits Vietnam

By Robert F. Hemphill

THE Most Reverent Terence J. Cooke, Archbishop of New York, and since May, 1968, military vicar to the Roman Catholics in the Armed Forces of the United States, made his first Christmas visit to U.S. installations overseas. He spent Christmas, 1968, with troops in the field in South Vietnam.

On January 5, just before departing Tokyo, Japan, on the homeward leg of his trip, Archbishop Cooke summed up his impressions and experiences for this reporter for THE CHAPLAIN. He talked animatedly and enthusiastically about the servicemen he had visited, and he had unreserved praise for the chaplains who serve with them.

Archbishop Cooke was continually on the move, meeting all ranks possible at every stop. "You really don't need to have a big, highly organized program when you're with the

troops," he noted, "because just talking personally, shaking hands with everyone, picking up a few little errands to take care of back in the United States, and conveying a message of hope and joy as well as the very real greetings from those at home —these are the things they're interested in."

He was highly commendatory of the chaplains of all services and all faiths with whom he had been visiting, and commented that "the spirit of cooperation, or ecumenism, among them is even better than it is in civilian life."

What he had been witnessing, he said, was brotherhood in action, in the persons of uniformed Americans responsibly serving their country overseas, and it had been inspiring.

"I came to minister—and I go home spiritually refreshed," said the archbishop with a quiet smile.

END

HAWAII. 2 Nov 1968. His Excellency, the Most Reverend Terence J. Cooke, military vicar of Catholic military personnel, concelebrated the Requiem Mass for the deceased of Vietnam with Bishop John J. Scanlan, the Ordinary of Honolulu, along with the senior Catholic chaplains of all the armed forces of Oahu. Over eleven hundred people attended.

Pictured here with Archbishop Cooke are (left to right): Col Edward C. Unger; Ch, Col, Ashley D. Jameson; the Very Rev. Monsignor Joseph P. Murphy; RADM H. J. Rotrige; General Joseph J. Nazzaro, Commander in Chief, Hq. PACAF; the Most Rev. Terence J. Cooke; the Most Rev. John J. Scanlan; and the Rt. Rev. Monsignor Edward D. Head.

By Allan M. Blustein

"Yes, We Have a Jewish Department"

THE United States Army Chaplain School at Fort Hamilton, consists of several departments, i.e., Resident Instruction, Non-Resident Instruction and Enlisted Training Instruction. Often overlooked by many because of its apparently minor role, there remains yet another department at the school—the Jewish Department!

Prior to June of 1968, the department consisted solely of the Jewish Chaplain assigned to the Resident faculty. Being the latest in a long line of distinguished (nobody else wanted the job) rabbis so assigned, this chaplain has to be versatile enough to serve as the chairman, the board of directors, and the teaching staff of the department simultaneously. Providentially, however, the school commandant whose Christian charity is legendary, took pity on the poor soul and brought in a Jewish instructor for the Enlisted Training Department. Highly intelligent and extremely capable, this specialist enlarged the Jewish Department of USACHS by fifty percent. Additionally he afforded the chaplain a chance to supervise somebody of lower rank—a superb morale-boosting device.

The need for a Jewish Department at USACHS is obvious. The many Jewish holy days which occur during the academic year, each with its own distinctive rituals and practices, would drive the directors to drink were it not for the Jewish Department. For example, the *Fast of AB*, commemorating the destruction of the Holy Temple in 70 A.D. by Titus' Romans, is a day of mourning for Jews. Among the practices of the holy day are letting the beard grow and wearing shoes which aren't made from leather. Two years ago, the Post Commander called out a platoon of military police to quell a demonstration by what he thought was a band of invading "hippies." Quickly straightening the situation out, the chairman of the Jewish Department informed him that they weren't "beatniks"—they were Jewish Chaplain members of the Basic Course observing the holy day.

On another occasion, a visiting

Chaplain (MAJOR) Allan M. Blustein

general at Fort Hamilton noticed what he assumed to be a group of college fraternity brothers parading through the PX dressed in Army uniform but with college beanies on their heads. Luckily the Chairman of the Jewish Department was on the scene (he'd just happened to be passing through) and quickly informed the flag officer that the men were not wearing college beanies—they were "yarmulkees," i.e., Jewish skull caps, worn by Orthodox Jews.

A third potential mishap was avoided in the Chaplain School snack bar. One of the Protestant chaplains wanted to treat two of his Jewish buddies to lunch. Aware that ham was not kosher, the treating chaplain was about to order three cheeseburgers for the group. As luck would have it, the Chairman of the Jewish Department happened to be on the scene (he was just passing through). He discreetly informed the men that not only is ham forbidden, but cheeseburgers also are taboo. Religious Jews do not eat any dairy items with meat at the same meal. Once again, near disaster was averted.

IN A more serious vein, the Jewish Department at USACHS consists of a Jewish Chapel and a kosher kitchen. Whenever ten or more Jewish male personnel are present for duty at USACHS, daily morning devotions are held in the chapel. Jewish law prescribes a quorum of ten (MINYAN) for public worship. Artistically appointed with a beautiful ark, distinctive candelabra and other religious accoutrements, the Jewish Chapel is small but unique. It compares favorably with synagogues of larger size. Although it is not used at Jewish worship services, the Army has also provided an electric organ for the chapel. Last year, the post Jewish chaplain retired and the Chairman of the Jewish Department at USACHS assumed additional duties of Jewish coverage for the installation. Since that time, there have been no less than four Jewish weddings in the USACHS Jewish Chapel, all graced by melodic strains from the electric organ nobody thought would ever be used.

The kosher kitchen, located on the top floor of the school, also serves a vital purpose. The Chief of Chaplains, fully aware of the temptations of the ham and cheese, the bacon and succulent pork chops down in the snack bar, made sure that none of the fledgling

Interior of Jewish Chapel at U.S. Army Chaplain School.

Jewish chaplains of basic classes would succumb to the lure. Consequently, the kosher kitchen was established with its two sets of pots, pans, china and silverware (one for dairy, one for meat), with the bulk of the food donated by the National Jewish Welfare Board. Maintenance and upkeep was entrusted by the chairman of the Jewish Department to a *MASHGIACH* (custodian rabbi) along with the precious key. Thanks to the beneficence of the Christians, the Jews would no longer be subjected to the tempting aroma of succulent cheeseburgers assailing the nostrils during coffee breaks, etc.

Academically speaking, the Jewish Department provides instruction in Jewish denominational requirements to both the Officer Instruction and Enlisted Training divisions. Additionally, methods courses in Jewish religious education are also presented. Through the auspices of the Army, the complete volumes of Jewish Scriptures (pocket-size), abridged prayer books and other materials are provided. Uniquely, the United States Army is perhaps the only other major organization in the world which publishes Jewish holy books besides the State of Israel—a brilliant testimonial to the ideals of American decency and brotherhood.

Lastly, the Jewish Department of USACHS affords the new Jewish chaplains a chance for some *OJT*—on

the job training. Each Friday at noon, a Jewish service is held at the Post Chapel followed by a luncheon. After the luncheon, each new Basic Class member "volunteers" to deliver a brief sermonette on a pertinent Jewish theme. In this manner, the new chaplains accustom themselves to installation Jewish congregations and of course, vice versa. The program works remarkably well but for one thing. It seems that by the time the students arrive at the chapel, the food is all gone and they have to settle for a glass of Hawaiian Punch if that. Unable to explain the phenomenon, they are unaware of the pact between the Director of Training and the Jewish Chairman at USACHS, whereby the former thinks the rabbis are overweight thus hampering their PT, while the latter eagerly obliges by eating all their portions so that they can slim down. Indeed, the Friday luncheon services do afford them spiritual nourishment—that and nothing more.

As one can see, the Jewish Department of the United States Army Chaplain School does its part in accomplishing the mission of training chaplains and assistants to meet Army needs worldwide. Cooperation without compromise is more than a slogan at USACHS—it's a way of life. As the Commandant assured the Jewish chairman recently after his daily "chewing out" of the latter for a minor infraction (a prayerbook was left open in the chapel), everyone cooperates and nobody compromises at the United States Army Chaplain School—and that's an order! END

Character is a diamond that scratches every other stone.—Cyrus Bartol.

TAPES

TAPES FOR THE TIMES. The Chaplain's Tape Library, a service of the Protestant Radio & TV Center, 1727 Clifton Rd., N. E., Atlanta, Ga. 30329, has a complete selection of religious music, hymns, and aids to worship, including selections from the Armed Forces Hymnal, on tape—both 5″ reel to reel and the small cassette. Also available are complete cassette recorder kits which include a cassette recorder, AC Power Adaptor, batteries, and auxiliary speaker in a compact carrying case approximately one foot square. Write for a free catalog.

MINISTER'S TAPED DIGEST. This recorded digest, developed by Word, Inc., 4800 West Waco Drive, Waco, Texas, 76703, is designed to help the busy minister keep up with the "information explosion" that has occurred in his profession by condensing the mountain of material that he should be reading, and recording it on cassette tapes which he can listen to in spare moments.

Each month, subscribers to the *Minister's Taped Digest,* will receive a full hour or more of recorded material from magazines, books, newspapers, reports, lectures, and sermons on a cassette tape that can be played on any portable tape recorder that accepts the Phillips-type cassette. Write for more information.

PHOTO CREDITS

Pages 3-6, 15, U.S. Navy; pages 12, 13, 22-25, 34, 35, U.S. Air Force; pages 37, 38, U. S. Army; page 49, Horizon Photo; page 56, Jewish Welfare Board; pages 44-57, U.S. Air Force, U.S. Army, U.S. Navy.

By Karl W. Berg

Ecumenism in Action in a V A Hospital

WHILE Protestant-Roman Catholic dialogue and cooperative ventures among these major faiths are being carried out in the communities, the patients in the Veterans Administration Hospital at American Lake, Washington, are also being involved. Protestant and Catholic chaplains have moved in several directions to keep up with the trend of interfaith involvement.

The first activity undertaken here was an interfaith discussion group. Chaplain Doyle Shields, a part-time Protestant chaplain, a Methodist clergyman, and Father William Dickerson, O.S.B., Catholic chaplain, conduct this group weekly. Patients have opportunities to learn firsthand about their friends' faith and common problems are discussed.

On Reformation Sunday, Chaplain Karl Berg, the full-time Protestant chaplain at this hospital, felt that this would be an occasion to stress what our two faiths have in common. He asked Father Dickerson to appear at the Protestant service at the hospital that day to present some remarks to the congregation and to offer the closing prayer. The Catholic chaplain responded by inviting Chaplain Berg to speak to the Catholic congregation at their Mass that morning. Patients at both services were amazed but most all felt good about what had transpired.

Chaplain Berg's remarks at both services dealt with the Christian beliefs which both groups share. Father Dickerson pointed out where he felt Protestants need further reformation and where Catholics need this as well. He called attention to the ancient English that we are still using in our Protestant liturgy!

Two other of our chaplains are combining their mid-week services to show a religious film to Catholics and Protestants, Father William Maat, O.S.B., and Chaplain Carl E. L. Lucky, a part-time Protestant chaplain who has a Lutheran congregation in Gig Harbor, Washington, are the cooperating clergymen in this venture.

Thanksgiving, 1966, at V.A.H., American Lake was observed, besides the turkey and stuffing, by a joint Catholic-Protestant service. The combined Protestant-Catholic choir of patients provided the anthem at the worship.

Father Dickerson besides his duties here is Professor of Psychology at St. Martin's College near Olympia. Father Maat is Pastor at Church of the Holy Rosary. Chaplain Shields is Pastor at First Methodist Church, Tumwater. Chaplain Berg is affiliated with the Lutheran Church in America. END

AT YOUR SERVICE

COLLEGE OPPORTUNITIES FOR SEPARATED SERVICEMEN. President James Edward Doty of Baker University, who also is currently serving as President of the 22-member group of church-related colleges in the state of Kansas, has informed THE CHAPLAIN of the desire of this group of colleges to be of special assistance to servicemen returning either to begin or to complete their college education. The ability to provide individualized instruction, small class groups, a flexibility to meet individual requirements, and a tradition of excellence in education, make the member colleges of this Kansas group a viable option that should not be overlooked in the counseling of men and women about to be separated from the service. January enrollment is available in most of the colleges and September, 1969 is open in all instances.

For a list of colleges and for further information, write Ch, Col, Elmer I. Carriker, USAF, Ret, Executive Assistant to President Doty, Baker University, Baldwin City, Kansas. 66006.

ECUMENICAL INSTITUTE STUDIES, BOSSEY, SWITZERLAND

The Ecumenical Institute at Bossey, Switzerland, is the place where Christians of differing lands and traditions worship, study the Bible and confront the problem of the church and the world together. There will be a Course for Theological Students from July 25-August 13. Also the Graduate School of Ecumenical Studies from October 15, 1969 to February 28, 1970. The registration fee is nominal as well as the living costs per day. The National Correspondent in the U.S.A. is: Miss Frances Maeda, World Council of Churches, 475 Riverside Drive, Room 439, New York, N.Y. 10027.

By John R. Hellstern

Junior Highs Like Field Trips

HIGH interest and participation was maintained in Junior High PYOC at Maxwell AFB with a learning "field trip" planned into each unit of study.

For instance in a unit entitled "Understanding Oneself and Relating to Others," the group visited the *Family Guidance Center* in Montgomery. First we took a quick tour of the facility. Next we were given a brief orientation on the purpose of the Center. Finally, Charles Beverly, a psychiatric social worker talked with the youth for over an hour informally on problems common to youth in their home, school, and social relationships. This informal discussion ran over an hour and questions had to be cut in order to meet the time schedule.

This unit also included an informal play, "Judy and the Looking Glass,"[1] put on by members of the PYOC, and a sound filmstrip, "The Nature of Sex,"[2] which basically seeks to define what a deep, personal relationship means in terms of "giving myself . . . to another, and receiving the other as fully as I can in return," or love "which is primarily directed toward the other."

In the unit on being "Responsible Juveniles," or dubbed "Being a R.J. not a J.D.!," we took a trip by military bus to the new city jail.[3] The girls were taken with the women sponsors through the women's portion of the jail. The fellows through the men's side. Many questions were asked during the tour and many reflections were shared on the bus on the way back to the base, including the comment made by the Juvenile Officer that most youth offenders fall in the age level of

[1] *From Junior High* Early Teen Pack, "Understanding Oneself," from Christian Board of Publication.

[2] From Bryan Cannon Green Series, A Basis of Sex Morality, Cathedral Filmstrips, available through the Film Library.

[3] The Chief Warden was a retired military man.

sixteen. In this unit Lieutenant Clay Schmitz of the Security Police Section talked with the group about "On Base Problems Involving the Breaking of Law," and Lieutenant Colonel Eldon Downs shared with the group on the topic "Law and the Bible."

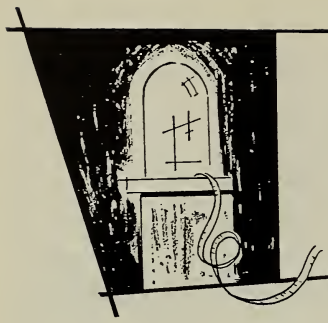
In the patriotic month of February, centered around the theme of "Standing Up For One's Convictions," the group visited WSFA Television Station and talked with Editorial Director, Ray Butts on "Speaking Out on Issues of Community Concern." Once again there were a good many questions, though we have to face the honest fact that many of them had to do with the technical operation of the studio! This unit also included the sound movie "The MacArthur Story" and the playing of portions of MacArthur's speech, "Duty, Honor and Country."

An Alcoholics Anonymous meeting was visited during the unit on "Problems Teen-agers Face." Once again there was lively interest in the informal presentation, and many questions arose from the group. In this unit the Air Force film on "L.S.D." was shown and one of the base psychiatrists, Dr. Leroy Malmud, talked and answered questions for a lengthy period.

The value of the "field trip" in the Junior High PYOC fellowship is at least threefold: (1) *Youth enjoy going.* Just for the sake of interest, talk about the "field trip" built excitement into the group. (2) *A more separated society of the base youth get into the larger community of which it is a part.* An exposure is made to the resources of the community which are available to help and serve people in the very setting in which they operate. Overcoming some fears and understanding the value of such community services perhaps can add to better utilization of these services in the years ahead. (3) *The field trip serves as a "clinical orientation" to some of the problems persons face and what is being done to help persons with problems.* Under the guidance of the sponsors and the chaplain, questions are faced—both personal and general—about the institutions and services visited. Some of these were quite profound—"wise almost beyond their years." Some were very personal and reflected possible trouble areas at home. Finally, it seems to this writer, that the church has the responsibility to structure into its learning experiences—under the guidance and counsel of its trained leadership—exposures to problem areas of society and what is being done in them.

With written guidelines for the responsibilities of the youth sponsors, the chaplain advisor, "the Executive Committee," and "the Steering Committee," firmed up the plans from the chaplain's feed-in resources and they designated responsibilities. Other plans like the monthly parties and the special worship services, etc., were made by "The Executive Committee." It is the conviction of this chaplain, our youth sponsors, and ask any youth!: The "field trip" approach to Junior High PYOC stimulates and strengthens the learning experiences of the group. END

The most utterly lost of all days, is that in which you have not once laughed.—Chamfort.



NEWS ROUNDUP

MEDAL OF HONOR PRESENTED TO ARMY CHAPLAIN

In a ceremony at the White House on 19 Nov 1968, the President of the USA presented the Medal of Honor to Chaplain (CAPT) Angelo J. Liteky.

Chaplain Liteky is the first Army chaplain to receive the Medal of Honor for heroism in Vietnam and the first since three were awarded to Army chaplains during the Civil War.

The Roman Catholic chaplain was accompanying an infantry company on a reconnaissance-in-force mission in Bien Hoa Province and moving through the jungle, when the unit was attacked by a well-entrenched and concealed battalion of Viet Cong and North Vietnamese regulars. Although severely wounded himself, Chaplain Liteky repeatedly braved flying bullets to rescue and minister to the wounded and dying men.

In doing so, Chaplain Liteky personally extracted more than twenty wounded soldiers from the battlefield while subjected to incredibly heavy hostile fire. Chaplain Liteky's extraordinary heroism and devotion to duty were in keeping with the highest traditions of the military and reflect great credit upon himself, his unit, and the United States Army.

Last September Chaplain (Maj) Athanasios R. G. Rector, one of the three Eastern Orthodox priests in the Army, began a 13-month tour in Korea. Above (left) he is shown as the first Divine Liturgy is concelebrated in his new assignment. With him is the Rev. Boris Moon, pastor of St. Nicholas Church, Seoul. Father Rector speaks Korean fluently.

As a part of his visit to Denver last December, the Rt. Rev. Bishop Iacovos, Greek Orthodox Bishop of Houston and southwestern states, paid a pastoral call to Lowry AFB. From left to right: Chaplain, Lt Col, Michael Margitich; Major General Dwight D. Monteith; His Grace, Bishop Iacovos; and Chaplain, Col, Dan B. Jorgensen.

→

Navy Chaplain Raymond W. Johnson was named early this year by the United States Chamber of Commerce as one of America's Ten Outstanding Young Men for 1968.

The 34-year-old Lieutenant was honored at ceremonies in Syracuse, N. Y., on Jan. 18, 1969. He is author of *Postmark: Mekong Delta,* a collection of letters to his wife concerning his Vietnam ministry.

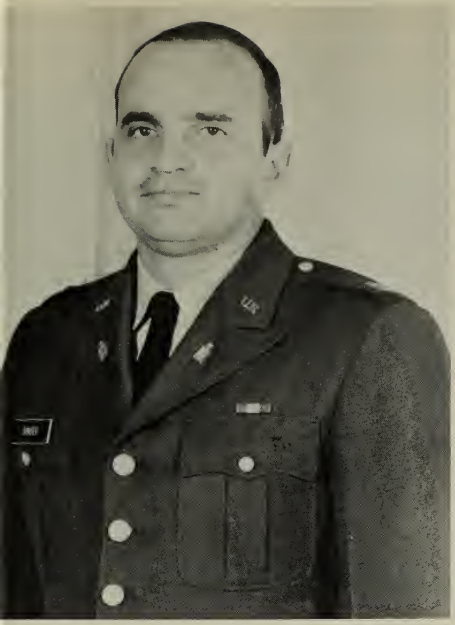
Four times decorated for his bravery, selfless devotion, and meritorious conduct while serving with our country's forces in Vietnam, Chaplain Johnson claims "no more than that I simply symbolize the achievements of a large company of military chaplains."

CHAPLAIN CAPODANNO, MEDAL OF HONOR WINNER

Chaplain Vincent R. Capodanno, CHC, USNR, was killed in action by Viet Cong gunfire on September 4, 1967, and awarded posthumously the Medal of Honor. The award was made in a ceremony held at the Washington Navy Yard, D.C. on Jan. 7, 1969.

ABOVE: Left to Right: Secty. of the Navy Paul R. Ignatius; James S. Capodanno of Staten Island, brother of Father Capodanno; and RADM James W. Kelly, Chief of Chaplains, USN, holding a portrait painting of the Medal Winner.

LEFT: Chaplain Capodanno was also awarded by the Chapel of the Four Chaplains the Chapel's Hall of Heroes Gold Medal. Shown are James Capodanno, Senator George McGovern, and Dr. Walter H. White, Chaplain-in-Charge of the Chapel of the Four Chaplains.



Chaplain (CPT) Morton H. Singer who died on 17 Dec 1968 in an aircraft crash at Chu Lai, Vietnam.

Rabbi Maurice Lamm, Director, Chaplain Personnel, JWB Commission on Jewish Chaplaincy, writes in part:

"Morton Singer, an Orthodox Rabbi from Flushing and the East Side of New York, arrived in Chu Lai in Oct. 1968 to begin his work as an Army chaplain in the I Corps area of Vietnam. Six weeks later, on Dec. 17, with Hanukkah candles in his pack, the rabbi fell to a flaming death in his transport plane which crashed into the underbrush in Vietnam. He was 32.

"Morton Singer was an unusual man. He volunteered for military chaplaincy service. He volunteered for noncombatant duty in the Six-Day War in Israel. He volunteered for paratroop school. He volunteered for jungle school in Panama. He volunteered to serve in Vietnam.

"He died a shattering death on a pyre with 13 American soldiers, and he was buried Jan. 1, in the middle of the night on the Mountain of Rest, a hilltop that borders Jerusalem, the city of his love . . . "

A Catholic priest, three Buddhist nuns, a professional soldier, and a Protestant clergyman, join together to enjoy the generosity of hundreds of church people from the USA. (Left to Right: Ch, Capt, Gerard M. Brennan; Sister Luu-Phong; Lt Col Phan-Ding-Hung; Sisters Tinh-Hai and Minh-Duc; and Ch, Capt, John G. Truitt, Jr.)

As a result of letters sent home in "Operation Wiseman," initiated by the chaplains at Tuy Hoa Air Base, Vietnam, clothing, cookies, toys, medicine, candy were distributed at Christmas (and since) to Protestant, Catholic and Buddhist orphans.

BREMERHAVEN, Gy.—Sp/5 Wallace P. Hamilton (center) received the Army Commendation Medal for outstanding and meritorious service as Chaplain's Assistant and Chief Clerk, office of Post Chaplain, Hq. USATCEUR. The medal was presented by COL Charles L. Anderson (right), CO, USATCEUR. Looking on is Ch, LTC, Frederick H. Hoffman, Post Ch.

SUKIRAN, Okinawa—Jan 23. Staff Sgt Hughes L. Turner (center), office of the USARYIS repeats the oath of enlistment with Ch (COL) Charles J. Murphy (right) during the ceremony held in the Chaplain's office. Ch (LTC) Winfield S. Bennett (left) witnessed the ceremony. Sgt Maj Turner, with 21 years in the chaplain's office, enlisted for 3 more.

Graduation exercises were held 14 Dec '68 for 11 chaplains completing the first in a series of 2-week Clinical Hospital Training Programs for Chaplains at Brooke General Hospital. COL William H. Moncrief, CO, Brooke; and COL John W. Betzold, staff chaplain, Office of the Surgeon General, spoke to the graduates. *Front Row* (L-R): Roy N. Mathis; Robt. A. Salemme; Fred L. Wollerman; Howard Marsh (instructor); Col Betzold; Col Moncrief; Anthony A. Dudek; Howard Linton (instructor). *Second Row:* (L-R) Max E. Burgin (project officer); George Alexander; George H. Fischer; Jacob D. Heino; John H. Reed; William J. Hughes; James H. Robnolt; Barnabas Daniels; Russell W. Stroup.

Ch, Colonel, Roy M. Terry, who has been appointed Deputy Chief of Chaplains, USAF (Feb. 1, '69), earlier received the Legion of Merit (First Oak Leaf Cluster) for meritorious conduct in performance of outstanding service to the USA as Command Ch, USAF Academy 1967-1968. The award is presented by Ch, Maj Gen, Edwin R. Chess, Chief of Chaplains, USAF. Mrs. Roy Terry looks on.

Dr. David A. MacLennan, pastor of the First United Presbyterian Church, Pompano Beach, Fla., has been unanimously nominated for Moderator of the 181st General Assembly of the United Presbyterian Church in the USA. Dr. MacLennan is a frequent contributor to THE LINK and THE CHAPLAIN.

Ch, Col, Warren E. Ferguson (left), Command Chaplain, Hq. MAC, Scott AFB, Ill. greets Ch, Maj Gen, Edwin R. Chess, Chief of Chaplains, USAF, upon his arrival at Hq. MAC for a visit on 16 Dec, '68. Joining in the greeting is Ch, Col, Thomas M. Jellico, Asst. Command Ch, Hq. MAC (right).

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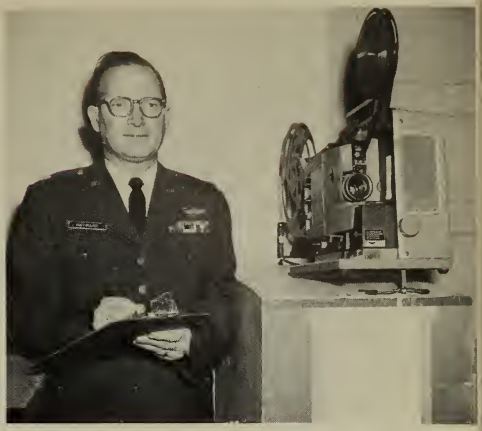
Leaders in Career Course: (L-R) CAPT Wm. Doyle, CHC, USN; CAPT Cornelius Moul, USN, CO, OCS; RADM James Kelly, CHC, USN, Chief of Navy Chaplains, holding course outline of first 2 weeks of instruction; CAPT E. Vaughn Lyons, CHC, USN.

CAREER CHAPLAIN COURSE

Twenty senior Navy chaplains have begun to write a new page in the history of the Navy Chaplain Corps at the Naval Chaplains School, Newport, R. I. A 22-week course has been launched as an expression of RADM James Kelly's concern for continuing education and up-dating of chaplains under his supervision as Chief of Navy Chaplains. The course will be an intensive program to increase the skills of senior chaplains in identifying the needs of young adults and ministering to those needs.

Members of Course and Leaders (Photo below): *First Row:* Stewart, Lyons, Kelly, Vinson, Dimino, Doyle. *Second Row:* Jones, Cohill, Fairchild, Fuller, Kinlaw, Shaw. *Third Row:* Odell, Dominy, Herrmann, Moser, Boyd, Keyser. (Kirkbride not shown).

Last summer Chaplain, Lt Col, Richard B. Hayward (now in Thailand) produced and directed a color-sound motion picture showing the activities of a typical Spiritual Life Conference held at Warm Beach, Fla. The Chief of Air Force Chaplains liked it so well that he had 30 copies made to be shown throughout the Air Force. The film will promote all six of the Spiritual Life Conferences held annually.



There were 18 enlisted men and one officer aboard *Ticonderoga* during its 1968 deployment, who plan to train for full-time Christian service when they are discharged or retire from the Navy. Nine plan to train for the pastoral ministry, four intend to prepare for the mission field, three look forward to careers in church music; and two plan to teach in religious schools. CDR A. F. Jensen, CHC, USN, is the Protestant chaplain aboard the *Ticonderoga.*

Chaplain (COL) Harold B. Lawson is now chief of Fifth U. S. Army chaplains at Hq. Fifth U. S. Army, Fort Sheridan, Ill. He has held many important assignments in the U.S. and abroad. He is a member of the United Presbyterian Church and attended Princeton Theological Seminary.

Dr. Kenneth Scott Latourette, noted church historian, and author of some 80 books was accidentally killed on Dec 26, 1968, when he was struck by an automobile in Oregon City, Ore. At the time of his death, Dr. Latourette was working on a history of the 152-year old American Bible Society.

WO 2 L. J. Cunningham has been presented with the annual "Laymen's Award" of the GCC for his outstanding contribution to the Flak Chapel, Ludwigsburg, W. Gy. for his service as organist, speaker, teacher and pianist during 1968. Photo shows WO 2 Cunningham at the piano and Ch (LTC) Ross C. Wright presenting the Certificate of Appreciation.

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Ch Robert B. Lantz, 5010th Combat Support Group, APO Seattle, Wn. 98737, is shown above with his painting "Britannia" which was a winner at the art show at Alaska's 1968 State Fair.

CAPT Paul C. Hammerl (left), CHC, USN, is shown being given a certificate of "Graduation" by CAPT E. Vaughan Lyons, Jr., CHC, USN, Officer in Charge of the Naval Chaplains School at recent graduation ceremonies held at the School, Newport, R. I. Chaplain Hammerl saw the Naval Chaplain School expand from a single Orientation Course to a school for the training of both newly commissioned chaplains and senior chaplains.

Chaplain Hammerl is a member of the Buffalo Diocese of the Roman Catholic Church. He is now serving on the staff of the Commander Service Force, Atlantic Fleet, Norfolk, Va.

CDR William C. Fuller (right), CHC, USN, the Protestant chaplain for the U.S. Naval Sta, Roosevelt Roads, Puerto Rico, presents the GCC Certificate of Appreciation to ADR1 and Mrs. C. E. Kegerreis. The Kegerreis' have served faithfully as Sunday school superintendents and leaders in various activities of the chapel. They have now been transferred to the Naval Air Station, Pensacola, Fla.

LTC Joe T. Knox (center) and Mrs. Knox are shown receiving a Certificate of Appreciation from the GCC for their exceptional support of the chapel activities of the 440th Signal Battalion. L-R are: Ch (LTC) Luther A. Gruver, District Chaplain, Rheinland-Pfalz District; LTC and Mrs. Knox; Chaplain (MAJ) John M. Evans, Battalion Chaplain.

The Rt. Rev. Arnold M. Lewis (right), Episcopal Bishop of the Armed Forces, visits with General James H. Polk, the Commander in Chief, USAREUR and Seventh Army. Bishop Lewis normally visits the troops during the holiday season. In 1968 his visits were to Germany, Berlin, Copenhagen, Italy, and Spain. He was accompanied by his wife.

WHITE SANDS MISSILE RANGE, N. Mex.—Nov. 6, 1968.—Ch (LTC) Frank C. Riley of the Range was Veteran's Day speaker for the El Paso Post 749 Jewish War Veterans of the USA. An army chaplain for 23 years, Chaplain Riley has served in the Philippines, Italy, Austria, Germany, Korea and in Vietnam. He is a native of Augusta, Ga. He received his B.D. from The Southwestern Baptist Seminary in Fort Worth, Texas.

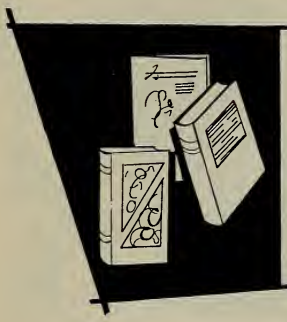
Chaplains who attended the 17th Combat Aviation Group Chaplains Conference held in Nha Trang, Vietnam. It is a monthly conference. L-R: Ch (MAJ) Caleb H. Johnson, Gp Chaplain; Ch (CPT) Clarence M. Brooks, 7th Sq., 17th Cav.; Ch (CPT) Lamar B. Pridgen, 268 Combat Aviation Bn, Lane Army Air Field; Ch (CPT) Donald B. Doggett, 268 Combat Aviation Bn, Phu Heip Army Air Field; Ch (CPT) Robert D. Knight, 52nd Combat Aviation Bn; and Ch (CPT) Richard E. Shockey, 10th Aviation Bn.

Rabbi Maurice Lamm is the new Director of Chaplain Personnel for the National Jewish Welfare Board. He is Rabbi of the Hebrew Institute of University Heights in the Bronx and Dean of the Akiba Hebrew Academy. Rabbi Lamm was a member of the faculty of Stern College for Women of Yeshiva Univ. A native New Yorker, he was awarded his BA from Yeshiva Univ. He did further graduate work at New York Univ. He has completed his requirements toward his doctorate at the Bernard Revel Graduate School of Yeshiva Univ.

CUTTING THE BIRTHDAY CAKE to help the Navy Chaplain Corps celebrate their 193rd anniversary is RADM Donald G. Irvine, Commandant of the Naval District, Washington, D. C. He presented the first slices of cake to the attendee with the longest time in the Chaplains' Corps, retired CAPT. Roderic L. Smith (right) and LT Alston S. Kirk, the area's newest chaplain. Looking on at the left is CAPT Samuel Sobel, Naval District Washington Chaplain. The cake-cutting was the climax of a formal dinner held by the area's Navy chaplains at Bolling AF Base's Officers' Club on Nov. 22, 1968.

CDR Charles L. Keyser, CHC, USN, Naval Air Sta, Corpus Christi, Tex., is shown presenting a GCC Certificate of Appreciation to Capt Forrester C. Auman (left) for his support of the religious program at the Navy chapel. The presentation was made 25 Aug 1968.

Ch (MAJ) W. Leo Peacock, Post Chaplain, Fort Hancock, writes about his work and the picture above: "Our program here at Fort Hancock has received unusual command support. It has been a real privilege to work for and with my commanders. . . .Recently I awarded two Certificates of Appreciation from the GCC. They were given to my Bn Commander (from Jan 1967 to Mar 1968); and to the Deputy Brigade Commander. COL and Mrs. Elmer P. Curtis, DBC 52d Arty Bde (AD), are standing on my right and LTC and Mrs. Donald G. Bludworth, CO 3d Bn 51st Arty (NH), are standing on my left.



BOOKS

PUBLISHERS' ADDRESSES AT END OF BOOK SECTION

Frederick Douglass. Edited by BENJAMIN QUARLES. Prentice-Hall, Inc. 1968. 184 pp. $4.95, cloth; $1.95 paper.

William Lloyd Garrison. Edited by GEORGE M. FREDRICKSON. Prentice-Hall, Inc. 1968. 182 pp. $4.95, cloth; $1.95, paper.

Lloyd George. Edited by MARTIN GILBERT. Prentice-Hall, Inc. 1968. 182 pp. $4.95, cloth; $1.95, paper.

From the series *Great Lives Observed.* These are not autobiographies nor biographies, but profiles of great personalities from a threefold perspective: the personality's own words; the views of his contemporaries; and analyses in retrospect by leading historians and political scientists. A new and interesting way to look at outstanding historical persons.

Dictionary of the Council. Edited by J. DERETZ and A. NOCENT. Corpus Publications. 1969. 506 pp. $12.50.

The official texts of what Vatican II said to the world will be carefully studied for years to come. This dictionary or concordance of ideas and themes of the Council will be an indispensable tool for serious students and a ready reference work for the casual reader.

Church Business Administration: An Emerging Profession by ROBERT N. GRAY. Phillips University Press. 1968. 116 pp. $2.25, paper.

An excellent introduction to a growing field in which many retired servicemen might make a valuable contribution. At least one copy ought to be available in every chapel library for perusal by personnel contemplating retirement from active duty.

Systematic Theology: A Historicist Perspective by GORDON D. KAUFMAN. Chas. Scribner's Sons. 1968. 543 pp. $8.95, cloth; $5.95, paperback.

A tremendous new work on systematic theology. In the author's own words, he seeks to present "an exposition of the

Christian faith in its wholeness, enabling us to see how our entire modern existence —political, scientific, cultural, historical, private—looks when grasped in Christian terms."

The primary questions dealt with are two: (1) What understanding of the Christian faith is here being proposed? What positive merit has this understanding and what are its limitations or deficiencies, and by what criteria are such evaluations to be made? (2) How has this understanding of faith expressed itself in theological method? How has theological doctrine been generated and developed here, and by what criteria is it criticized? Has the theological method been carried through consistently or only haphazardly? What strengths do the proposed criteria and procedures have? what weaknesses?

The four basic parts of the book are: I. The Christian Understanding of Ultimate Reality: The Doctrine of God. II. The Christian Understanding of the World: The Doctrines of Creation, Providence, and the Eschaton. III. The Christian Understanding of Man: The Doctrines of the *Imago Dei,* Sin, and Salvation. IV. The Christian Understanding of the Redeemed Life: The Doctrines of the Church and Sacraments, Discipleship and Faith.

Intrigue in Santo Domingo by JAMES HEFLEY. Word Books. 1968. 184 pp. $3.95.

Here's something different in missionary biography. The book tells the story of Howard Shoemaker, a Southern Baptist with an incredible range of practical ministries to the Dominican people, from peasants to the highest government officials. Chaplain Arthur Bell and numerous U. S. servicemen enter the narrative at a couple of points. The "intrigue" mentioned in the book's title is God at work in the lives of the people.

Soka Gakkai by NOAH S. BRANNEN. John Knox Press. 1968. 181 pp. $5.50.

The author has been in Japan for nearly 20 years and is currently on the faculty at Japan International Christian University. This informative book is the result of research and study of Japan's remarkably popular new religious movement. The book is commended by former Ambassador Reischauer.

China In Change edited by M. SEARLE BATES. Friendship Press. 1969. 191 pp. $1.50 paper.

Sooner or later we will have much more contact with this gigantic nation. The Editor of this book spent thirty years in China and the other six contributors have their own special competence as students of the area and its problems.

Jesus our Contemporary by GEOFFREY AINGER. Seabury Press. 1967. 128 pp. $3.50.

This is a disturbing book; it "turns the traditional concepts of Jesus upside down." Jesus today, according to the young author, is not a bearded figure portrayed in stained glass, but a doer, a darer, one exploited and dispossessed, the nameless secular victim everywhere in the world, the man without food or shelter, the forgotten one in a complacent society.

A Pastoral Counseling Casebook by C. KNIGHT ALDRICH and CARL NIGHSWONGER. Westminister Press. 1968. 224 pp. $5.95.

This book was actually "written" by 20 ministers and a psychiatrist who participated in a clinic, discussing typical problems of parishoners. Then it was rewritten for clarity by Dr. C. Knight Aldrich, a professional psychiatrist on the faculty of the School of Medicine, University of Chicago Hospitals. The reader will participate in the discussion and try out his own ideas: he will also see how he can organize the material he receives from each counselee—and then plan treatment for each individual. Some of the problems discussed are: Grief, Anxiety, Suicide Risk, Marital Balance, Delinquency, the Withdrawn Adolescent, Alco-

holism.

Religious Liberty and Conscience by MILTON R. KONVITZ. The Viking Press, Inc. 1968. 116 pp. $4.50.

The First Amendment to the Constitution of the U.S. begins: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..." These 16 words raise vexing church-state problems. Mr. Konvitz, a well-known legal scholar, deals with some of these. A few of the questions raised and answered are: What is religion? Does the First Amendment protect atheism along with religion? Does conscience, when it does not profess to be religious, have the right to the same freedom that religion can claim?

Protest & Politics: Christianity and Contemporary Affairs, Edited by ROBERT G. CLOUSE et. al. Attic Press. 1968. 271 pp. $5.95.

Evangelical leaders and scholars deal with a wide range of contemporary issues in this volume, each man in his own field. Senator Mark Hatfield writes about the problems of a Christian in politics. Dr. Walfred Peterson, formerly of the Baptist Joint Committee in Washington, treats the subject of the responsibility of the Christian as a voter. Of particular interest is "Communism: Realism and Christianity" by W. W. Adams, Jr., a careful assessment of information and attitudes concerning communism.

The Muckrakers: Crusaders for American Liberalism by LOUIS FILLER. Henry Regnery Co., First Gateway Edition. 1968. 428 pp. $2.95.

First published in 1939, this book remains a classic study of the muckraking era (1900-1914). Muckraking was an outcry against the evils that accompanied this period of fast industrial growth. The public demanded exposés, and publishers such as Hearst capitalized on the demands. But the movement died around 1910, completely vanishing by the advent of World War I.

Return to the World by LAWRENCE BAULCH. Judson Press. 1968. 223 pp. $4.95.

When Lawrence Baulch was nine years old, he committed his first crime. His narrative unfolds the pilgrimage of a soul through the career of burglary, forgery, and bad-check passing. He was sent up to San Quentin three times. It was during his third prison term that he was led to Christ by Chaplain Byron Eshelman. Now he is an ordained minister and directs the Yokefellow Prison Ministry throughout the United States.

Novelists' America by NELSON MANFRED BLAKE. Syracuse University Press. 1969. 279 pp. $6.95.

The sub-title states the theme of this book "Fiction as History, 1910-1940." Professor Blake uses fiction as a source in the search for historical truth. He looks at history from the angle of vision of eight American novelists: Sinclair Lewis, F. Scott Fitzgerald, William Faulkner, Thomas Wolfe, John Steinbeck, John Dos Passos, James T. Farrell, and Richard Wright. It is not the *cold truth* of the statistician that one finds in fiction but the *hot truth,* highly charged with the passions of the observer.

The Function of Theology by MARTIN THORNTON. Seabury Press. 1968. 184 pp. $3.95.

As the author points out, modern readership in theology is probably greater than it has been throughout the history of the church. But simple knowledge of theology is not what modern man searches for but how it helps a man make better the whole of human life. Theology is made useful by prayer; and all theology becomes practical within the total context of the worshiping community.

What Do We Know About Jesus? by OTTO BETZ. Westminister Press. 1968.

126 pp. $1.65.

This is a small book but a mine of important information. Does one need to know the Jesus of history? Bultmann says no. Betz says yes and goes on to show the many facts we can know about him—all these facts illuminated by the Dead Sea Scrolls.

A Man in the Middle by STEPHEN RUSSELL. Pflaum Press. 1969. 130 pp. $3.95.

This is the journal of a young priest kept for a period of two years. Its author—publishing under a pseudonym—reflects on his life as a priest. We see him as we read his journal caught in a rather impersonal ecclesiastical structure and struggling to find himself as a man and a priest. We see him as a very human person—with plenty of faults; and yet sincere and having a sense of humor.

Never Trust a God Over 30. Edited by ALBERT H. FRIEDLANDER. McGraw-Hill. 1967. 212 pp. $5.95.

Sub-title: "New Styles in Campus Ministry." Six religious counselors at Columbia University—Protestant, Catholic, Jewish—write of their work with students. "For the majority of young people today the Western tradition is quite dead . . . Chaplains can neither revive it, nor in my opinion do they have any doctrine to teach. But they can provide centers and be centers, for confusion to express itself," so says Paul Goodman in the Introduction. Chaplain Friedlander comments: "The chaplain who cares, who enters the student's life with full concern, who refuses to be the policeman for parents but becomes the genuine spokesman of student needs—ultimately fulfills his religious function."

Understanding and Counseling the Alcoholic by HOWARD J. CLINEBELL, JR. Abingdon Press. 1968. 336 pp. $5.95.

This book was first published in 1956 and has become a standard in the field of alcoholism. It is revised and enlarged to bring the reader abreast of developments during the past eleven years. This book shows the reader how to apply the resources of the Christian faith to the problems of dealing with alcoholism. There is an excellent chapter on the prevention of alcoholism; and another on an alcoholism strategy for the congregation.

The Unbroken Vigil by DOSIA CARLSON. John Knox Press. 1968. 95 pp. $3.00.

Here's the story of one patient's life in an Intensive Care Unit and of the routine, policies, and practices there. Her reflections sometimes somber, sometimes amusing—will enable people to understand the dilemmas of the patients, doctors, nurses, and visitors in such intensive units. The author's memories link pain with hope.

Preaching from Great Bible Chapters by KYLE M. YATES. Word Books. 1957. 209 pp. $4.95.

Dr. Yates believes that Bible preaching is the answer to the many problems that confront the church. He has brought together in this book notes on 13 outstanding Bible chapters. From his years of study and teaching and preaching, Dr. Yates (now Professor of Bible at Baylor University) is well equipped to write this book.

The Dimensions of Job by NAHUM N. GLATZER. Schocken Books, Inc. 1969. 310 pp. $7.95.

Thomas Wolfe wrote of Job: "The most tragic, sublime and beautiful expression of loneliness which I have ever read . . ." But Dr. Glatzer in *Dimensions* is not particularly interested in praising Job, or showing its greatness, but in presenting a survey of how the book of Job was read and understood through the ages; and how it is being read and interpreted in modern times.

A Theology of Things by CONRAD BONIFAZI. J. B. Lippincott. 1967. 237 pp. $5.95.

Theology has mostly concerned itself with thoughts about God, Man, Sin, Salvation, the Other World, and the like. But man's physical environment and his consequent behavior in it are of the highest importance for his well-being. Bonifazi directs himself to this area of life—matter, things. Man's religion has come to be ecumenical; but it must also be cosmic; it must take into account man and his physical environment. This book is an approach to what that theology ought to be.

Elements for a Social Ethic by GIBSON WINTER. The MacMillan Co., 1968. 304 pp. $2.95, paperback.

A distinguished book by the professor of ethics and society at the Divinity School of the University of Chicago. The author looks first at the problem of the social sciences (a brief historical look at the development of social science; the debate over social values; and the everyday world and scientific reflection); a science of the social world; and finally ethics and society (including a summary on the responsible society).

Reconciliation: The Function of the Church by EUGENE C. BIANCHI. Sheed & Ward. 1969. 211 pp. $5.50.

Professor Eugene Bianchi, Assistant Professor of Religion at Emory University, contends in this book that the churches for many centuries have taught and lived "a theology of rift." Now this theology must be replaced by a theology of reconciliation, through which the churches will see themselves as communities of *shalom,* of peace and healing for the alienation and estrangement of modern man.

Experience and God by JOHN E. SMITH. Oxford University Press. 1968. 209 pp. $4.75.

The Professor of Philosophy at Yale argues for a new and wider concept of experience, one that can provide a compelling basis for religious belief. He makes plain the meaning and continuing importance of religion for modern man. As he points out, "Skepticism is so frequently based on ignorance and misunderstanding that it becomes necessary to confront it directly with a fresh interpretation rooted in experience and critical reflection . . ."

A Reader's Guide to Religious Literature by BEATRICE BATSON. Moody Press. 1968. 188 pp. $2.25.

What are the great literary masterpieces of all time written from a religious perspective? Beatrice Batson gives her list and comments on the pieces. The list begins with the Middle Ages and comes on down through the Twentieth Century. The main writers mentioned in the twentieth century are: Francois Mauriac, T. S. Eliot, C. S. Lewis, and W. H. Auden.

Sex, Sex, Sex by MARCENA and TREVOR WYATT MOORE. Pilgrim Press. 120 pp. $4.50, hardcover; $1.95 paperback.

When you first look at this book you may say: What wasted space! But if you read carefully (which may call for standing on your head some), you will discover some sense and several important messages. Try it.

The Doctrine of Anarchism of Michael A. Bakunin by EUGENE PYZIUR. Henry Regnery Co. 1968. 158 pp. $1.95, paperback—Gateway edition.

Michael Bakunin (1814-1876), Russian revolutionary figure, forerunner of communism, presented his philosophy in these terse words: "We are called to destroy, not to build . . ." Apparently his doctrine is being followed in many places; and it would be wise to know more about it in order to defeat it.

Are You Fun to Live With? by LIONEL WHISTON. Word Books. 1968. 143 pp. $3.95.

An attempt to implement the Christian faith in the area of relationships. The emphasis is on how to communicate in

the Spirit of Christ and according to the deepest desires of human nature.

The Religious Experience of Mankind by NINIAN SMART. Scribner's. 1969. 576 pp. Clothback, $10.00. Paperback, $4.95.

A wide-ranging history of man's religious experience from prehistoric times to the present. Dr. Smart, of the University of Lancaster in England, offers in this work an objective, scientific study of the principal faiths found in world history. He summarizes the interrelating aspects of all religions and emphasizes that each religion is unique and must be understood in its own terms.

Knowing the Living God by ROGER HAZELTON. Judson Press. 1969. 126 pp. Paperback, $1.50.

Knowing the Living God by HAROLD L. PHILLIPS. Warner Press. 1968. 128 pp. Paperback, $1.75.

No. This is not an error—the titles are the same. These two books, coincidentally hit the market at about the same time. They are both excellent books; each author in his own way develops the theme convincingly and in an interesting fashion. Hazelton says of his book: "We shall be thinking together about what such faith in God involves, what it asks of us, and where it may be expected to lead us." This reviewer can't resist the temptation to tell one story in Phillips' book (one he borrowed from Lance Webb). A small boy was being shown around the church by a pastor. In the narthex was a bronze plaque with names on it. The boy asked for an explanation. So the pastor made one, "These are the names of the men who died in the service." To which the boy queried further, "Which service, the nine or the eleven o'clock?"

Uncovering Bible Times by MERRILL T. GILBERTSON. Augsburg. 1968. 137 pp. Paperback, $1.95.

An interesting and informative study of archeology as it relates specifically to the Bible—both the Old Testament and the New; also the Dead Sea Scrolls.

The Taizé Picture Bible. Fortress Press. 1969. 277 pp. $4.95.

The text is that of the Jerusalem Bible, a distinguished modern version. There are 143 stories from the Old and New Testaments. The pictures are by the artist, Brother Eric de Saussure, a Protestant monk of the Taizé community in France. The text has been adapted slightly for younger readers.

Ships Sixty Nine. Edited by W. PAUL CLEGG. Arco. 1968. 96 pp. $3.95.

Contains a cross section of articles and features to satisfy all shipping enthusiasts. They range from one on paddle tugs on the Rhine to the work of the Navy hydrographers; from the record-breaking ships of one of Britain's leading shipyards to the history of the Bergen-Line in Norway's Sognefjord.

Sing of Life and Faith. A Children's Hymnal for Today. Edited by MAX B. MILLER and LOUISE C. DREW. Pilgrim Press. 1969. 165 pp. $4.50.

A collection of 160 songs and hymns to do with life and living and with man's expressions of faith. They are selected to meet the needs of boys and girls; because they are biblically sound, have high literary quality, and are singable.

Process Thought and Christian Faith by NORMAN PITTENGER. MacMillan. 1968. 99 pp. $4.95.

In process thought the world is evolutionary, dynamic, and organic in nature, and God must also be seen in this way. The most famous process thinkers are Charles Hartshorne, Teilhard de Chardin, and Alfred North Whitehead. Dr. Pittenger argues in this book that process philosophy provides an apt context for the Christian faith. God is not simply the "absolute," or "unmoved mover," but a living, vital God, one who is affected by the world.

Erasmus of Christendom by ROLAND H. BAINTON. Scribner's. 1969. 308 pp. $6.95.

The Reformation figure, Erasmus of Rotterdam, who sought moderation and deplored those who broke with Rome, has never had his due. This is true partly because he founded no church to perpetuate his memory.

Nonetheless he is one of the most interesting and erudite of the Reformers. Born a pauper, the illegitimate son of a priest, plagued by poor health and a thin purse, he devoted his life to wisdom and Christianity of the inward spirit.

No man in Europe had more friends in high places than Erasmus. He was sought everywhere for his wit and erudition. In controversies he sought to avoid taking an ultimate stand and on all occasions spoke out for moderation of thought and behavior. The Reformation scholar, Roland H. Bainton, here highlights the essentials of Erasmian interpretation.

Ernest Hemingway: A Life Story by CARLOS BAKER. Scribner's. 1969. 697 pp. $10.00.

This is a magnificent biography and presents an authentic picture of one of the most unusual writers of our time. Hemingway used to say that he wanted no biography written while he was alive, and preferably for a hundred years after he was dead.

The author, Carlos Baker, Woodrow Wilson Professor of Literature at Princeton, in his Foreword writes: "If Ernest Hemingway is to be made alive again, it must be by virtue of a thousand pictures, both still and moving, a thousand scenes in which he was involved, a thousand instances when he wrote or spoke both publicly and privately of those matters that most concerned him." The details are here and Baker has woven them into a striking canvas so the reader can see and comprehend the phenomenon of Ernest Hemingway.

Addresses of Publishers

ABINGDON PRESS, Nashville, Tenn. 37202

ARCO PUBLISHING CO. INC., 219 Park Ave., S., New York, N.Y. 10003

ATTIC PRESS, INC., P. O. Box 1156, Greenwood, South Carolina 29646

AUGSBURG PUBLISHING HOUSE, 426 S. Fifth St., Minneapolis, Minn. 55415

CORPUS PUBLICATIONS, 1330 Massachusetts Ave., N. W. Washington, D. C. 20005

FORTRESS PRESS, 2900 Queen Lane, Philadelphia, Pa. 19129

FRIENDSHIP PRESS, 475 Riverside Dr., New York, N. Y. 10027

THE JUDSON PRESS, Valley Forge, Pa. 19481

JOHN KNOX PRESS, Box 1176, Richmond, Va. 23209

J. B. LIPPINCOTT, E. Washington Sq., Philadelphia, Pa. 19105

MCGRAW-HILL BOOK CO., 330 West 42nd St., New York, N. Y. 10036

THE MACMILLAN CO., 866 Third Ave., New York, N. Y. 10022

MOODY PRESS, 820 N. LaSalle St., Chicago, Ill. 60610

OXFORD UNIVERSITY PRESS, 200 Madison Ave., New York, N. Y. 10016

PFLAUM PRESS, 38 W. Fifth St., Dayton, Ohio 45402

PHILLIPS UNIVERSITY PRESS, Enid, Okla. 73701

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APOLLO EIGHT AND THE *YORKTOWN*

From aboard the *Yorktown* (above), the rescue ship for Apollo Eight, Chaplain Dean K. Veltman writes poetically about his experience (read the story beginning on page 3 of this issue). Here are a few excerpts:

> Apollo Eight is now past, but certain of a future place in our world's history books . . .
>
> When William James wrote about the moral equivalent of war, he may have prophesied the moment of Apollo Eight . . .
>
> "I honestly believe that the world will never be the same again."—Bennett James.
>
> It was a praying ship.